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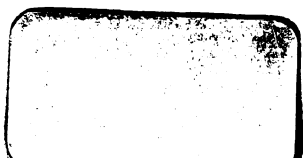
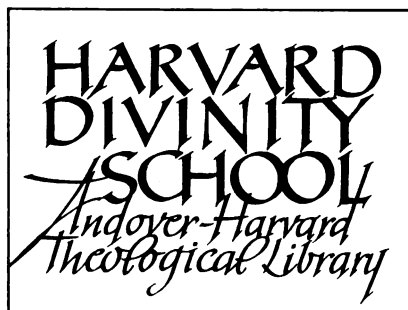
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QUARTERLY JOURNAL

OF THE

AMERICAN UNITARIAN ASSOCIATION.

VOLUME I.

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THE
QUARTERLY JOURNAL.

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VOL. I.

BOSTON, OCTOBER 1, 1853.

No. 1.  
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INTRODUCTION.

THE friends of the American Unitarian Association receive, in the place of the Tracts hitherto issued by the Executive Committee, a publication under a new name and style, the design of which will be here briefly explained.

It is just twenty-five years since the circulation of cheap theological and religious Tracts was commenced by the Association; and in the issue of three hundred separate works of this kind, the Committee have fulfilled the intention, early declared, of sending forth, on an average, a Tract in every month.

The distribution of more than eighteen millions of pages, many of them containing the best works of the ablest defenders, among the living and the dead, of Liberal Christianity, is a result which we may be permitted to remember with grateful satisfaction. No one can doubt that they have shed light into thousands of minds that would not have been reached in any other way. They have gone into towns in our old States, and into remote settlements in our new Territories, in which the voice of a preacher of our faith was never heard; they have fallen under the eye of

believers in other creeds, whose prejudices have been softened; they have been read by the sceptical, who have received the blessing of a firm Christian faith; they have reached the hands of the careless and worldly, who have been awakened to an interest in a spiritual life. Numerous cases illustrative of all these truths are well known. Were all the cases described which have occurred, they would fill a large book. Unrecorded on earth, they are all written down in the great Book of Life, and constitute, as we doubt not, an ample justification and recompense for all which, through the favor of a benignant Providence, the Association has done.

But all methods of action require, after the lapse of years, some modification, in order to meet new wants and exigencies that arise. And while the Executive Committee do not propose to abandon the plan of a periodical issue of theological and religious Tracts, which, if less frequently published, they hope to make somewhat larger in size, and more applicable to the present needs of our body, they feel the want, at the same time, of some more free and direct channel of communication with the friends of our cause in all the parishes of our denomination. Such a channel would enable the Committee to explain the details of the business of the Association, to make known the applications that come to us for aid, to set forth the duties and necessities of our position, and would constitute a proper medium for communicating extracts from letters, and a few earnest sentences from writers who might shrink from the preparation of a formal and elaborate Tract, but whose short articles may help to illustrate our theology and to quicken our zeal.

It is believed that the publication of a "Quarterly Journal of the American Unitarian Association" will answer these

ends. Distributed once a quarter, gratuitously, among all the members of our Auxiliaries and subscribers to our Tracts, it will be a medium through which, as we shall feel, we may confer with all our friends, in the freedom of a common interest, and in the directness and earnestness of a common duty.

A few words as to the plan upon which we propose that the Journal shall be conducted are all that need here be added.

1. It is our intention to give extracts from the records of the meetings of the Executive Committee of the Association, that our friends may know both what subjects we are called to consider, and to what action these subjects lead. We suspect that the great body of those who sympathize with us have very inadequate ideas of the office which our Association fills, of its objects and its results. It would indeed be strange were this not the case. Its agency has from the first been unobtrusive. Its yearly results have been published in the Annual Reports, but a knowledge of the meetings, counsels, plans, measures, wishes, of its Committee has never been made public. We do not mean now to transcend the limits of a modest reserve, and it must be remembered that many topics may be earnestly considered and discussed, which it would not be prudent or discreet to publish. But to a certain extent we feel that we may open the doors of our session-room, and invite our readers to see our opportunities and duties, and to share our hopes and our fears; for we believe that the result of this must be an increased sympathy in the objects which we are seeking to promote, and more generous contributions of money in the furtherance of our cause.

2. We wish, in the next place, to give extracts from the numerous letters that are addressed to the Committee.

Oftentimes they make mention of most encouraging facts, and contain words of promise and good hope. In the course of a year the records of this correspondence attain considerable bulk. The volumes of the past twenty-five years have been bound up, and are preserved in the office of the Association,—the evidences of the industry and faithfulness of former Secretaries, and the transcript of earnest words of duty and encouragement, which might have warmed many hearts. Ordinarily, no period of three months will pass away without the reception of letters from which interesting and useful extracts may be selected, and we wish to make the Journal a channel to spread such extracts before our readers.

3. Following the two topics we have now named, we hope to have a department of Intelligence, as well that of a denominational kind, such as changes in our societies or ministers, as that also of a more general nature, the plans and measures of other religious bodies. We would look with a generous and kindly eye over the whole field of Christ's broad heritage, rejoicing in every thing that is done to promote the reign of his spirit upon the earth, and marking all events that may have in them an admonitory voice, calling us to more hearty and zealous activity in our own department of service.

4. We intend in every number to present a biographical sketch of some distinguished Unitarian of a former day. The Christian truths which are dear to us have been transmitted in a line of *descent* that has been also a line of *dissent* from popular errors; and it may be well for us all to think more frequently of the "true witnesses," and faithful men, by whom our religion has been handed down. Of course, such a publication as this will admit of but little more than the record of a few biographical facts; but these may

not be without their use, if they help in any remote degree to place in the "communion of saints."

5. The remaining sheets of our Quarterly we wish to fill with short articles, furnished by our clergy in various parts of our vineyard. For this purpose, we would here and now make a direct appeal to them. If this proposed publication shall commend itself, as we hope it may, to your judgment and sympathies, if you believe it may be an instrument to strengthen the cord of affection that should bind us together as brethren, and awaken us to an increased activity in behalf of Christian truth and righteousness, we feel confident you will extend to it your encouragement and support. There is no brother who may not, without imposing on himself any hard labor, give us, from time to time, a few friendly words, which, reappearing in these pages and reaching all the friends of our faith, may be seeds of good purposes and good deeds scattered over a broad field.

Finally, to all the friends of a Christianity breathing the spirit and interpreted by the lights of Channing, Ware, Greenwood, and many others kindred with them, do we make our appeal. We form but a small fraction of the great Christian Church, and occupy an insular position in the geography of sects. But it is a position of historical interest, and of influence and hopes far beyond what may be implied by any index of mere outward means. Trusts are committed to our hands which we must not misuse, and opportunities which we must not suffer to pass by unimproved. In the spirit of a liberal and generous faith, but or a faith that is positive, that is Christian, of a faith which opens to us the sublime significance of life, of duty, of eternity, let us "do with our might what our hands find to do," believing that our "labor in the Lord shall not be in vain."

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 30, 1853. The Executive Committee held their first meeting for the year 1853-4. There were present Rev. Dr. Lothrop, *the President*; Rev. Dr. Hall and Hon. Stephen Fairbanks, *Vice-Presidents*; Hon. Albert Fearing, George Callender, Esq., Rev. Messrs. Lincoln, Alger, and G. W. Briggs, *the elected members of the Committee*; Hon. H. P. Fairbanks, *the Treasurer*; and Rev. Dr. Miles, the lately appointed *Secretary*, who made known his acceptance of that office.

As this was merely a preliminary meeting, but little business was done. The chief object considered was the state of the society in Rockford, Ill. This appeared to the Committee to be one of those outposts of our faith which had strong claims upon our sympathy and aid, for a fostering care would be amply rewarded in the future growth and importance of that town. Yet we have not funds at our present command. The Committee understood that an agent of that Society was in Boston or its neighborhood, ready to solicit aid from our churches; but it was suggested that a better course would be to appoint a sub-committee, on the part of this board, to assume the solicitation of this charity, inasmuch as the American Unitarian Association has so often found itself crippled by the visits of the agents of distant societies, of whose comparative necessities it is not likely that all among us can be equally well informed. These views led to a vote, that the consideration of the wants of the society at Rockford, Ill., be referred to Messrs. H. P. Fairbanks, Alger, and Lincoln.

It appearing that we have occasional calls at the office for the Works of the late Henry Ware, Jr., and that the

Depository is not supplied with those books, it was voted that one hundred dollars be appropriated for the purchase of a supply of these works from James Munroe & Co., the publishers.

The meeting was adjourned to June 6, at 9 o'clock, A. M.

June 6, 1853. All the members of the Executive Committee were present at the meeting held this day.

The following standing committees were appointed, the Secretary being, *ex officio*, a member of each :—

On Missions.

Messrs. Hall, Fearing, and Briggs.

On Publications.

Messrs. Lothrop, Lincoln, and Alger.

On General Business.

Messrs. S. Fairbanks, H. P. Fairbanks, and Callender.

A letter was read from Edward K. Rugg, of Dubuque, Iowa, containing a remittance for the sale of some books of the Association in his hands, and informing us that the balance of such books had been left in the care of Rev. Mr. Eliot of St. Louis. It was voted to approve of the course of Mr. Rugg, and the Secretary was directed to write to him accordingly.

The Committee learned with pleasure that the Western Conference of Churches intended to establish a Depository in one or more of the Western cities for the sale of all Unitarian publications. It was felt that this was a measure of great and increasing importance. Such a Depository would be a centre from which colporteurs and book-agents could be sent forth, and to which the scattered friends of our faith in the Western region could look for a convenient

supply of all our works. As evidence of our deep interest in this measure, and of our fraternal coöperation with our Western friends, it was voted to supply the Depository of the Western Conference of Churches with all the publications of the Association at one half their cost.

A suggestion was presented as to the expediency of publishing a Quarterly Journal of the American Unitarian Association, to take the place in part of the tracts, and to constitute a channel of communication between the Executive Committee and the great body of the friends of Liberal Christianity in our parishes. It was stated, that in no one year can the Secretary address more than a quarter part of our societies, and that public meetings held in Boston and other places enable us to reach the ear of perhaps a quarter more, while some more frequent, simple, and direct mode of explaining our plans and awakening their sympathy might be of great service to our common cause.

The proposal led to a free conference upon this subject, and was finally referred to the Committee on Publications to consider and report thereupon.

The Secretary was requested to present a tabular Report of all the Auxiliaries of the American Unitarian Association, with the amount contributed by them each year.

The meeting was then adjourned to Monday, June 13, at 9 o'clock, A. M.

June 13, 1853. All the members of the Committee were present.

The Committee on Publications made a verbal report on the subject of publishing a Quarterly Journal. The measure had commended itself to their judgment as one calculated to meet the wants and to promote the interests of the Association. It was unanimously voted, that the Secretary,

under advice of the Committee on Publications, publish the first number near the 1st of October next.

A letter was read from I. D. Post of New York, asking for copies of all the publications of the Association for the Library of Oregon College. It was voted, that the Secretary be authorized to forward to Mr. Post a copy of all our publications, as a gift to the institution above named.

At this meeting some conversation was held on the duty of remunerating Rev. Mr. Eliot of St. Louis for the privilege of reprinting his "Discourses on the Unity of God, and Other Subjects," which the Committee have recently published, and which we find so strongly commended for their clear statement, sound argument, graceful style, and gentle and conciliating spirit. Believing that this volume will have a wide and successful ministry in the exposition and recommendation of our views of religion, it was voted to send to their author five hundred copies of the work.

The Twenty-eighth Annual Report, it was stated, was at that time coming from the press. It was thought by the Committee that a larger number than usual should be printed, for distribution not only among the Auxiliaries, but in those Societies also in which no Auxiliary has been established. The declaration it contains of our denominational belief and position gives it a peculiar interest and importance, and it was voted that fifteen thousand copies be printed.

The meeting was adjourned to Monday, the 11th of July, at 9½ o'clock, A. M.

July 11, 1853. All the members of the Committee were present with the exception of Mr. Alger.

The Secretary gave a brief account of his doings and correspondence, stating that he had written to many of the

Auxiliaries, and had entered into engagements to preach in various places in behalf of the Association.

He presented a tabular Report of the number, and contributions each year, of the Auxiliaries of the American Unitarian Association, accompanied by some suggestions in regard to their increased usefulness. The Report was accepted, and the Secretary was requested to mature some of the plans for increased system and efficiency which were here suggested. Some of the facts brought to view in this Report, and plans there proposed, will be found in this number of the Journal, under the head of "Our Auxiliaries."

The Committee received with pleasure a suggestion that the "Golden Branch Society," in Phillips Academy, Exeter, N. H., would gladly accept a donation of all our important doctrinal publications. Believing that in no way can a better appropriation be made of our works than by depositing them in the libraries of schools and academies, where they will be accessible to inquiring minds, it was voted that the Secretary send copies of all our publications to the Society above named.

At this meeting, the Secretary gave some account of a correspondence he had had with a view of securing the preparation and publication, during the year, of four or more tracts of a larger size than the average of those we have hitherto issued, and on topics of a deep and timely interest. Votes were passed approving and consummating the steps here referred to, and which will result in due time, we hope, in sending forth works on highly important subjects from some of the ablest writers in the denomination.

The Annual Congregational Register has been issued for several years as a tract of the American Unitarian Association. As remarks have sometimes been made tending to

show that it would be more acceptable if it appeared earlier in the season, it was voted that the Register for 1854 be published as usual, and that the Secretary be requested to prepare it in readiness for an early distribution.

After some other business, chiefly of unimportant details, the meeting was adjourned to August 8, at 9½ o'clock, A. M.

August 8, 1853. The Committee were all present with the exception of Dr. Hall and Mr. Fearing.

The Secretary gave his usual account of the correspondence and doings of the last month. The most important subject that occupied the attention of the Committee at this meeting was a proposition as to the expediency of publishing a volume of Dr. Channing's Select Works. It was stated that the six-volume edition contained matter of very unequal interest to the general reader, and that book-agents oftentimes found the bulkiness of that edition an objection to its sale. It was also stated that the publisher of Channing's Works had expressed a willingness to print one volume of Channing's Writings, containing four or five hundred pages, and embracing the most able and valuable portion of his publications: If published in a neat style, and furnished at a low price, as from its small cost it might be, it was thought a large edition might be disposed of, especially if colporteurs were employed for this purpose. In this connection, the Secretary referred to extracts from letters he had received from friends of our cause in various places, expressing a belief that a well-devised system of book-distribution would be eminently successful. Brief quotations from some of these letters will be found in this number of the Journal, under the head of "Extracts from Letters."

The measure here presented to the attention of the Committee, it was felt, was an important one, requiring careful consideration. Such an edition of Channing's Select Works could not be published without assuming some responsibility on the part of the Association. Will our friends support us in this enterprise? Is it one of the objects for which we can make an appeal for their help? Will it command their sympathy and coöperation? Has the interest in the distribution of Channing's Works subsided? Is there any other way in which we can more effectually make our views of religion known to the world, and defend them before an intelligent public? Are there not important portions of his Works, especially his Evidences of Christianity, his Lecture on Miracles, his Letter on Catholicism, and his defence of Unitarian Christianity in general, which are as well suited to the wants of the present hour as they were fitted to the day of their publication, and can we find more choice and forcible words in which to give the truth to the world?

These are but a few of the queries which demanded the attention of the Committee, and led to a free and long interchange of opinion. The first thing that was needful seemed to be, an exact knowledge of some important facts in the case, and to obtain these the following vote was passed:—

That a committee of three be appointed to prepare a select volume of Dr. Channing's Works, containing from 350 to 450 pages; also to ascertain the cost of an edition of ten or twenty thousand copies, and the amount of responsibility which the Association would have to assume in its publication; and also to report a plan for the employment of colporteurs in the sale of this and other publications.

The Secretary and Messrs. Alger and Lincoln were afterwards designated to constitute this committee.

The Secretary stated that he had written to thirty-four persons in various parts of the United States, who had acted as agents of the American Unitarian Association for the sale of our books, transmitting to them their accounts with the Association, and requesting that proceeds of sales might be forwarded to the Treasurer. These accounts are mostly small, for not many books have been placed in each agent's hands, and sometimes copies of books are given away or are sold at cost. Still, the continuance and oversight of this agency in so many places, far and near, is a vastly important work in the wide and effectual distribution of our works.

At this meeting, also, a letter was read from C. Coleman, executor of the will of the late Augustus Graham of Brooklyn, N. Y., informing the Association that Mr. Graham had bequeathed \$10,000 for the use of the Association, and that the executor was now ready to pay fifty per cent. of that sum.

The Secretary was requested to acknowledge the receipt of the letter.

A proposition relative to the purchase of some copies of Forrest's "View of the Rise and Progress of the Trinitarian Theology," an American edition of which has recently been published by Professor F. Huidekoper, of Meadville, Pa., was referred to the Committee on Publications.

Some other matters engaged the attention of the Committee at this long and earnest session. The sum of fifty dollars was appropriated, for one year, for the support of public worship in the Christian Union Chapel, near Newport, Rhode Island, where meets a small society of Liberal Christians with whom Dr. Channing sometimes worshipped, and in whose prosperity he always felt a deep interest. Though the sum appropriated be small, it may be received

as an expression of our hope that it may encourage a little band of disciples, and as a grateful remembrance of their friend.

The Unitarian society in Detroit, Mich., has been peculiarly unfortunate in the disaster that disappointed its hopes in regard to its house of worship, and merits great praise for its courage and perseverance; and the Committee were glad to appropriate the sum of two hundred dollars as a token of our fraternal sympathy and help.

A letter was read from Rev. A. D. Wheeler of Topsham, Me., asking for some coöperation with the Maine Unitarian churches in the employment of a missionary in that State. The letter was referred to the committee appointed to consider the subject of the employment of colporteurs.

Adjourned to September 5, at 9½ o'clock, A. M.

WE have heard from a friend the following fact, which we may briefly relate. In one of the towns of Illinois resided Judge —, a man of eminence in his profession, but who for years had been indifferent to the subject of religion, and hardly ever marked the Sabbath by an attendance upon public worship. His example and influence were adverse to Christianity. Curiosity led him to listen to a Unitarian preacher, who came to spend a few weeks in the place. He became deeply interested in the higher views of Christian truth which he now heard proclaimed, and for ten years he has been a strong supporter of those religious institutions which he formerly neglected and almost despised.

EXTRACTS FROM LETTERS.

A VENERABLE layman in one of the interior towns in New England, an early and persevering friend of our faith, thus writes : —

“I am pleased with the position which the Association has taken in the late Annual Report, and feel sure that it is the best movement in behalf of our common cause which has been made for years.”

A quiet but earnest laborer in the ministry in one of our rural parishes, after remarking that, in consequence of a want of union and a proper basis of action among Unitarians, he had felt, for several years, but little interest in the anniversary meeting of our body, goes on to observe : —

“But I was present at the last anniversary, and am most happy to say that I rejoice that I was present. I saw, or thought I saw, elements strongly at work in our body which I have deemed essential to our denominational existence. I am glad something has been done to plant ourselves definitely and boldly, and yet with all charity, upon the *sufficiency* of the Scriptures, if we would meet either the demands of the rational mind or the divine responsibilities that rest upon us. The *sufficiency of the Scriptures* is a phrase even more full of meaning to me when applied to the opponents than to the advocates of creeds. The Bible is the creed, the whole Bible, and nothing but the Bible. ‘If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book; and if any man shall *take away* from the word of the book of this prophecy, God shall take away his part out of the book of life,’ — a sentiment as true generally of the whole Bible as of the Apocalypse.”

It gave us great pleasure to receive the following lines from one who holds the highest position among us as an able critic and a learned divine : —

"Will you permit me to express my humble opinion, that, of all books of the kind produced by Unitarians, the treatises just published by the American Unitarian Association from the pen of the Rev. W. G. Eliot are the best for sound, strong, and salutary effect. Had I funds at command, I should desire to place a sum in your hands to aid in their wide distribution. I know not how money could be better used."

From a town in Central New York a friend writes:—

"A merchant of this place told me that, within a few years, he has disposed of one hundred and fifty copies of Channing's Works, comparatively few, indeed almost none of them, being sold to Unitarians; they, I suppose, being supplied from other sources. He has sold them, he tells me, to people of all denominations, and he has done nothing to *urge* the sale of them. The books have stood upon his shelves, and people have been allowed to see them, buy them, and send their neighbors for them."

Another friend from the same part of that State writes:—

"I have sold nearly two hundred sets of Channing's Works, and still have calls for them about as frequently as ever. I should like to have you send out a colporteur who shall go through the principal towns of Central New York, selling an assortment of Unitarian works."

A brother in one of the cities in the Mississippi valley writes:—

"Of the colporteur plan I think well, if a competent and energetic man can be found, and think that a great many books could be sold. We are about establishing a depository of books, which would serve as a centre of action, and we might work advantageously together. I have great hope of securing the right kind of a man, so as to begin in September."

From Maine also we have received a letter from which we quote the following:—

"It is thought that now is the time for one or more missionaries

to be employed throughout our State, and it is believed that a competent person would be able to obtain a considerable part of his support in the places where he should labor. It is also thought that something like the Methodist circuit-preaching could be employed to advantage in different parts of the State, and that nuclei might thus be formed which in many cases would be likely to result in something more strong and permanent."

It has been an object of peculiar interest to promote the spread of our views in the towns and villages that are springing up in the West. The following letter, which it will be seen is from an active and zealous missionary and book-distributor in that region, we have his permission to publish entire, and with his name annexed:—

" Geneva, Kane Co., Ill., July 24, 1853.

"DEAR SIR:—

"I am pleased with the position, and with the plans and purposes of the Association, as set forth in your letter of the 12th instant, and wish I had the ability to aid it as efficiently in its noble and Christian work by the use of the pen, as I can with my hands in circulating what others have written. I think it has done much, and may do more, of the best kind of work,—not the work of making proselytes to a sect, but the work of diffusing the spirit of liberality and charity, and spreading the conviction that holiness and love are the essential things in religion, and that possession of Christ's spirit is the best evidence of Christian character, and that doing Christ's work is the present mission of Christian men and the Christian Church. Were it in my power, I would gladly do something to inspire confidence in the efficiency of the American Unitarian Association, and to have a larger measure of the spirit and life there is in our denomination infused into and exerted through this organization. The knowledge of what it has done and has opportunity to do may be a means to this end. There may be some who think it has done little, if any, good. They have heard of places where missionary funds and labor have been expended apparently in vain; preaching has been maintained for a time, and then discontinued; societies have been

organized, and become extinct; meeting-houses have been built, and deserted or sold. On the other hand, we may point to expenditures and efforts eminently successful. The churches in Quincy, Rockford, Chicago, Detroit, Wheeling, Cincinnati, Louisville, and St. Louis, not to mention others of less importance, are instances in which efficient aid has been followed by most cheering results. We may also point to the Meadville Theological School, what it has done and what we expect from it, and to the recently formed Western Conference, as in part the work of the Association, and examples of the good it has done in the West. It has also done a good work in the circulation of books and tracts. A single agent has, in connection with missionary labor, circulated in Northern Illinois and States adjoining more than three hundred volumes of books and one thousand tracts and periodicals annually, an aggregate in ten years of thirty-two hundred volumes and twelve thousand tracts. Other agents have perhaps done as much or more in Ohio. Many destitute ministers of the Christian denomination have thus been supplied with Channing's Works, Dewey's Discourses, Mrs. Dana's Letters, the writings of Ware, Peabody, and Worcester, Livermore's Commentaries, Burnap's Lectures, and a variety of books of a similar kind, constituting a small library of great importance and value. Many neighborhoods, also, have been supplied with the Gospel of the printed page, where there was not an opportunity to hear it from the preacher's living voice. Have these books and tracts been read? Have the thoughts and sentiments of their authors been received into the minds and hearts of the people? Have any been converted to a liberal faith? or has any other good been done? Yes. Many and frequent are the acknowledgments of obligation and expressions of gratitude to be heard from those who have read these books. With language of deep and strong emotion do men often declare their sense of the importance and value of the ideas they have thus received. The best evidence that the books have been read is that their sentiments and language are heard from the lips of the people. Preachers preach them and hearers repeat them, and readers circulate the books and tracts for the benefit of others. One takes a copy of Channing's Works and reads it, and

becomes in a few years a missionary of the Association. Another reads Worcester on Depravity and Atonement, and the Christian Layman, and says, 'Though I have preached the doctrines of Total Depravity and Vicarious Atonement and the Trinity for many years, I can preach them no more.' Another reads Dewey on Life, and Clarke on Forgiveness, and though he sees no necessity for changing his denominational relations, goes to work with all his heart to liberalize and vitalize his brethren with these views of truth. Young men read, and determine that they will go to Meadville and prepare for the ministry. Liberal-minded, true-hearted men of other denominations read Eliot's doctrinal Sermons, or some other positive statement of our faith, and express their surprise and joy to find Unitarians so nearly in harmony with themselves. Facts like the above have occurred, and are becoming more and more frequent, as the result of what the Association has done and is doing in the circulation of books and tracts. Were it proper to do so, many personal narratives of experience of a deeply interesting character might be given, showing how ignorance and prejudice have been removed, a spirit of inquiry awakened, and a liberalizing and elevating moral influence has been exerted by this agency of the Association. To the question, What has the Association done in the West? we can reply by reference to these things. Here are churches planted and sustained, until they have organized a missionary association among themselves, and are at work for the spread of truth and the promotion of holiness and love. Here is a school of the prophets which is sending forth yearly its bands of missionaries of the cross. Here are numbers who have been converted to our faith, and are preaching it as the Gospel of the grace of God.

"But more than this, and better than any sectarian work we have done, we can point to the growing spirit of liberality and charity, and zeal for practical Christianity, which are beginning to characterize the people of the West; the spirit of Liberal Christianity in other churches which is being developed and exerting a powerful influence, and with increasing energy and efficiency working out the results we desire to witness. It is true the Association cannot claim to have done all this. No association or de-

nomination can claim to have done it all. But the American Unitarian Association has done part of it; and in proportion to the means it has possessed and employed, it has done a large part, a successful and noble work. What it has done is evidence of its power to do more, and should encourage the friends of Liberal Christianity to make it a still more active and efficient agency for the spread of truth and the promotion of righteousness and love. The signs of the times are full of hope for our cause. There is a special call to fidelity to our high trust as stewards of God's richest gifts to humanity, and to increased effort to disseminate the doctrines and spirit of our faith. The Association has done much; but if the spirit, life, and energy of the denomination were infused into and made to act through it,—if a fair proportion of the wealth possessed by Unitarians was committed to its direction and employed in the execution of its plans of usefulness, it might do much more and better than it has yet done.

“Yours truly,

“A. H. CONANT.

“REV. DR. MILES.”

OUR AUXILIARIES.

FROM a tabular Report, prepared by the request of the Executive Committee of the American Unitarian Association, we select a few facts for publication.

The religious societies in our denomination offer aid to the Association in two different ways. In some there is an organized Auxiliary, with its rules and officers, who collect and transmit funds, and receive and distribute tracts; in others, a general collection is made from time to time, or a contribution taken up, but without the agency of a formal Auxiliary.

In the end, these two plans accomplish very nearly the

same result. A connection is established between the parish and the Association, through which flows not only the material aid received, but the more important current of sympathy and friendliness. Without the hearty coöperation of our parishes our Association is nothing, it represents nothing, it can do nothing; and provided we are encouraged and strengthened by that coöperation, it cannot matter much by what method it is extended; we must here leave each parish to adopt the course which each may prefer.

At the same time, however, we may be permitted to add, that there are some important advantages, as all experience has proved, attending the plan of having a formally organized Auxiliary. It secures the *appointment* of some one to attend to the collection of money and to the distribution of tracts. We all know what is the usual lot of that work which it is every body's business to do; and in the management of any undertaking whatever, much is accomplished by having a specific task *assigned* to some one who shall feel that the duty and responsibility rests upon *him*.

But there is another consideration which gives a decided preference to the Auxiliary. It introduces an element of method and system into the management of the interests of the Association. An Auxiliary which has its annual meeting, and annual report, and annual choice of officers, will naturally fall into the plan of a stated annual collection of funds. By no one thing are we so much crippled as from *irregularity* in the reception of contributions from our parishes. It is capable of demonstration, from the statistics before us, that we lose every year from this source between two and three thousand dollars. Full one third of our Auxiliaries omit to make an annual return.

There are parishes in our denomination which have been the firm and steadfast supporters of this Association from

its first organization twenty-eight years ago, and which have sent a contribution to its funds every year without fail. We should be glad to repeat their names. Not in all cases are they our oldest societies, nor our largest societies, nor our wealthiest societies, though many of them are of this description ; but they are the parishes which no doubt manage all their religious and charitable interests upon some settled plan, with some consistency of aim and some stability of purpose ; and all these qualities have reacted upon themselves, and been no small element of their own stability and prosperity. They have constituted our main reliance from the beginning. The Association could have done nothing without them. If the tree planted by Channing, Bancroft, Thayer, Ripley, and others among the living as well as the dead, has borne any good fruit, we all know where its roots have struck down the deepest, and have gathered the richest materials for its growth.

The vast importance of more system in the collection of funds for the Association is seen by some very significant comparisons. There are several small country parishes, too poor in many cases to support preaching all the year round, but which have formed the habit of sustaining an Auxiliary to our Association, and have sent us their subscriptions every year without failure. These subscriptions have been small, perhaps only twenty or thirty dollars a year. But look to the aggregate in a series of fifteen or twenty years. It amounts to a sum creditable to their systematic perseverance, and on which the Executive Committee can always rely ; — nor this alone ; it exceeds by hundreds of dollars the aggregate furnished by some of our largest and wealthiest parishes, which take up a contribution only now and then, nobody knows and nobody cares when. It is not because the large and wealthy society is indiffer-

ent to the interests of our Association, but solely because it has not formed the habit of yielding a methodical and regular support.

One other fact is so striking, that it claims a special notice by itself. In one of the States of our Union, in which there is not a single Unitarian Society, there has been for many years, in a small town, an Auxiliary to our Association. Its members are unable to sustain public worship, and never have had a preacher of our faith among them. But our tracts are regularly received, and as regularly do we receive their annual subscriptions. The name of that distant town must not be here mentioned, nor the amount we have received from it during the past fifteen years, nor the comparison of that amount with the amount from some of our old and strong societies. But the comparison has been made, and if it should not be altogether creditable to those wealthy parishes, we wish it might provoke them to good works, in sustaining an Association which furnishes to little flocks at a distance some of that bread of life which they are unable to procure in any other way.

For these reasons it is to be earnestly hoped that measures may be adopted to secure a more systematic coöperation of our Auxiliaries. Every parish contributing to our aid might fix the time when it will annually make its collections, and a list of these parishes, with the dates of their annual collection, might be published in the Quarterly Journal. This would remind them of the season of their contribution, and serve to promote that system and method throughout the denomination which it is of such great importance to introduce.

THE POWER OF AN IMPROVED RELIGIOUS BELIEF.

OFTENTIMES, in a man's daily business, a useful thought comes into his mind, which, when applied to practice, is found to help him in many ways, lessening his toil, relieving his perplexities, promoting his comfort, thus proving itself to be one of the best friends he could have. It was a good thought that did all this.

So also in a wider circle, a whole community may be suffering from some annoyance in their practical interests, or from some old and imperfect method of carrying them on; till, at length, a bright idea occurs to some one, a new plan is tried, it works well, the old method is superseded, the old annoyance avoided, and the improved change quickly spreads through the whole neighborhood and State. It was a good thought that did all this.

These illustrations may help us to see what a great power there is in a good thought. But if it be mighty in the sphere of business life, how much more transforming is it in the whole domain of religious truth! A man's religious belief is the ideal plan of his life. His conception of the character of God is the central and commanding fact of that plan. Most of the great social changes which have blessed the world *have had their root in theology*. They have been brought about through the power of an improved religious belief.

Of a truth so important, and so worthy to be remembered, we mean now to present several examples.

It is a better thought about God which lies at the basis of that *toleration* which so much distinguishes the modern world from all preceding ages, — a thought that God is too

great and too good a being, to have one line of favorites marked by some party badge or ceremony, and to cherish hatred and wrath against all the rest of his children.

It is a better thought about God which is the foundation-stone of *free and popular governments*,—a thought that God is as equal in his dealings as he is sovereign, as impartial as he is irresistible, and hence has made all men to stand on a level in regard to their civil privileges and rights. When it was announced, “All men are born equal, and are endowed by their Creator with certain inalienable rights,” it was a great truth in theology which suggested that statement, a conception of God higher and purer than the world has yet attained to, and higher than we as a nation have appreciated ourselves.

It is a better thought about God which is the moving spring of all those *reforms* which mark this era of the world,—the thought that God is a Father, whose heart is the abode of a divine tenderness and compassion, who remembers even his outcast children, who wishes to reclaim the heathen on a distant isle, the seaman who goes down upon the deep, the prisoner in his cell, the wretched victim of intemperance and lust, the soul of the benighted and bleeding slave, and whose spirit we ourselves possess only when we follow the example of that Son who came to seek and to save the lost.

It is a better thought about God which has mitigated the severity of *criminal codes*, and introduced into governments a milder and more paternal principle,—the thought that God’s government over us is not one of continual threatening, anger, and wrath, but that, in the rich bounties of his providence, in the kind discipline of our lives, in the patience that bears long with us, in the gentleness that ever guides us, in the goodness that leads us to repentance,—

in all this we have the image of one who makes punishment his strange work, who seeks to overcome obstinacy and rebellion by forbearance and love, who thus reveals to us the principles by which all government over human beings should be maintained.

It is a better thought about God which has blotted out from Christian creeds many of those dark dogmas and harsh tenets by which in past ages they have been disfigured,—the thought that God is too good to punish all the children of men for the sin of their first parent, that he is too just to lay the retribution of sinners upon the innocent head of his Son as their literal substitute, that he is too merciful and gracious to doom the immense majority of his children to the sufferings of a remediless and everlasting woe.

These are some illustrations of the power of an improved religious belief; and to reform that belief, to elevate it, to fill it out with nobler and grander conceptions of truth, is the highest and best service to humanity in which any body of men can be engaged. All other reforms are superficial. This is central. By free and earnest inquiry, and the circulation of higher and sounder views, let it seek to purify and lift up the faith of the world; and such efforts, though made by those who are few in numbers and are weak in outward power, shall prove by their ultimate results that "God hath chosen the weak things of the world to confound the things which are mighty, and the things which are not to bring to naught the things which are."

ULRICH ZWINGLE.

In commencing a series of biographical notices of men with whom we claim spiritual affinity, we go back to the beginning of the Protestant Reformation, for we find modes of thought then entertained which are similar to our own. The celebrated Swiss Reformer whose name stands at the head of this article was born in 1484, and preceded Luther in taking a stand against the falsities and corruptions of the Papal Church. Of course we cannot apply to him the denominational name by which we are known, for controversy did not then turn on the question of the unity of God or the rank and offices of Christ; but we shall soon see that in his general views of religion and interpretations of Scripture, as he was the first Protestant of note, so he was also the first Protestant theologian of the liberal school.

The early education of Zwingle was carried on at Berne, Vienna, and Basle, at which latter place he studied theology. In 1506 he became a parish priest at Glarus, where for thirteen years he employed his time in a most diligent study of the Holy Scriptures, copying the Epistles of Paul in the original Greek, and learning them by heart. His manuscript, it is said, is still preserved in the public library at Zurich. In 1519 he became preacher in the cathedral at Zurich. Here he delivered a series of discourses upon the use and authority of the Scriptures, which laid the foundation for the work of reform in which he was soon to engage. He assailed the ceremonies, fasts, and indulgences of the Church with so much power and success, that the government of Zurich sided with him, and passed a decree that the Scriptures should be taught without human additions. In 1523 the government invited all theo-

logians to a public discourse in Zurich, to convict Zwingli of any error if they could; but with such masterly ability did he conduct the disputation, that he carried the popular feeling in favor of his views, and from that time the Popish mass was abolished and images were removed from the churches. In 1525 he published a Commentary on True and False Religion. His opinions in many important matters differed from those of Luther and the other Reformers, nor was this difference removed by a conference between the Saxon and Swiss leaders, which was held in 1529. Soon after this, Zwingli's life was unhappily terminated by violence. In 1531 a war broke out between the Catholic and Protestant Cantons, and Zwingli fell in battle, calling upon his countrymen to "trust in God."

Following this brief outline of the career of this Reformer, we shall now give a few extracts from his writings, and some statements of his views, which will disclose to us the character of his mind and spirit. Writing of the time when he first proclaimed the true word of God, he says: "I began to preach the Gospel in the year of grace 1516; that is, at a time when the name of Luther had never been heard among these countries. It was not from Luther that I learned the doctrine of Christ; it was from God's word."

On the subject of man's depravity Zwingli held opinions which were far in advance of those of Luther and Calvin, and which are in close alliance with those held by Unitarians of the present day. Luther and Calvin, as is well known, following the Augustinian theology, believed that all mankind are guilty of the sin of Adam, and few will forget the horrible expressions of Calvin's belief that even infants, for that sin, are doomed to the endless torments of hell. Zwingli rejected this dogma. In his Commentary on True and False Religion he explains this subject consistently with

the lights of reason and conscience, admitting that there is a tendency to sin transmitted from father to son, but to this he applies the name *disease*, and reserves the word *sin* to express our actual violation of law, for which alone man will be punished hereafter.

It was perhaps in consequence of his views on this point, that he differed from the other Reformers in regard to the condition of the virtuous heathen in a future state. • The doctrine of their everlasting suffering he could not reconcile with the justice and goodness of God, and hence he did not believe it. It was a proof of rare liberality in that age to affirm belief, as he did, in the final happiness of all good men who act up to the laws engraven upon their consciences. God's dealings, said he, far from being limited in former ages to the Holy Land, extended to the whole world. "Plato also drew from a source divine; and if the Catos, Camilluses, and Scipios had not been deeply religious, could they have acted so nobly as we know they did?"

Zwingle's sound and just way of looking at the subject of religion is further evinced by his views of the Eucharist. While the other Reformers could not see this subject clearly, were still confused in the mists of scholastic theology, and retained the notion of some supernatural presence in the bread and wine of communion, so that Luther's consubstantiation and the Popish transubstantiation differed only by a syllable, Zwingle at once took the ground, which all enlightened Protestants now occupy, that the Supper of the Lord is merely an affectionate commemorative service, of which he invited all to partake who desired gratefully to remember their Saviour. In the comprehensiveness of his invitation to this communion, he is still in advance of the majority of Protestant churches.

On another point he was in advance of his age. One of the theses which he defended he stated in these words: "The children of believing parents are children of God," and hence are not to be brought into the Church by some subsequent process of conversion, but are to be regarded as already within its fold; and here he advocated views like those recently put forth by the author of "Christian Nurture,"* and more recently still in the sermon on the "Birth-right Church."

It is to the perpetual honor of Zwingli, that at a time when the Reformers were ready enough to use the old weapons of religious persecution, and Calvin could burn Servetus, his clear and sound mind saw that great principle of toleration which our age recognizes, and marked the precise limit of it which we now set forth. His words are these: "Christians are all the brethren of Christ and of one another, and they have no 'fathers' upon earth; away, therefore, with religious orders, sects, and parties. No compulsion should be employed in the case of such as do not acknowledge their error, unless by their seditious conduct they disturb the peace of others."

We have not space to produce other examples of the liberality of his spirit, and of his enlightened and rational interpretations of the Scriptures, and statements of theology. It is evident from what we have said, that the way of looking at these subjects which is endeared to us as a denomination appeared in the earliest dawn of the Protestant Reformation, and to one of the honored men connected with that world-movement may we point as one with whom we claim spiritual relationship. As evidence of the filial and confiding piety of Zwingli, we may quote the following lines written by him upon his recovery from the *plague*, by which he was attacked during the prevalence of that malady

in Zurich, from which city it took "no fewer than two thousand five hundred souls." Unexpectedly restored to his rejoicing flock, Zwingle's grateful heart broke forth as follows : —

" My Father, God,
Behold me whole !
Again on earth,
A living soul !

" Though now delayed,
My hour must come,
Involved perchance
In deeper gloom.

" Let sin no more
My heart annoy,
But fill it, Lord,
With holy joy.

" It matters not ;
Rejoicing yet,
I 'll bear my yoke
To heaven's bright gate."

That last line in the third stanza seems a prophetic allusion to the violent death which, as we have already observed, terminated Zwingle's life. Hess, in his biography of this Reformer, translated by Miss Aiken, has given some interesting facts in regard to that death, and with a mention of a few of these we shall conclude this sketch.

Zwingle did not expect a successful issue to the expedition in which he was engaged, because the Catholic army was far superior to the Protestant in numbers and force. Yet the calm courage that marked the man is indicated in the words he then uttered : — " Our cause is good, but it is ill defended. It will cost my life, and that of a number of excellent men who would wish to restore religion to its primitive simplicity, and our country to its ancient manners. No matter ! God will not abandon his servants ; he will come to your assistance when you think all lost. My confidence rests upon him alone, and not upon men ; I submit myself to his will."

In the beginning of the battle on the bloody field of Cappel, Zwingle, who was encouraging the troops by his exhortations, received a mortal wound, and fell senseless

while the enemy were pursuing their victory. On recovering his consciousness, he raised himself with difficulty, crossed his feeble hands upon his breast, and lifted his dying eyes to heaven. Some Catholic soldiers found him in this attitude. Without knowing him, they offered him a confessor. Zwingle would have replied, but was unable to articulate; he refused by a motion of his head. The soldiers then exhorted him to recommend his soul to the Holy Virgin. A second sign of refusal enraged them. "Die, then, obstinate heretic!" cried one, and pierced him with his sword. When, the next day, the body was recognized as Zwingle's, it was burned, and its ashes were scattered to the winds.

THE WORLDLING.

EVERY body in our town knew Jacob Monton. Boy and man, he had lived there nearly fifty years. His father died before my remembrance; but I have heard old people speak of him as an honest and hard-working man, all whose ambition was centred in one object,—to clear his farm from debt, so that his only child, Jacob, might have a fair start in the world.

To tell the truth, Jacob was a very likely young fellow. I remember well that his fair personal appearance and pleasing manners made him quite a favorite among his schoolmates. Many were the fine things predicted about Jacob. Young persons from eighteen to twenty years of age are generally much addicted, you know, to castle-building. If any one among them was to leave his native town, and embark in mercantile or commercial adventure,

and return in middle life, with a fortune, to spend the rest of his days in a position of influence and honor, who was more likely to turn this prophecy into a history than Jacob Monton? If any one among them should go to college, attain professional eminence, and fill offices of high distinction, who stood a fairer chance to march up such a path as this than Jacob Monton?

These visions of things to come, which mark the first fresh years of youth, — there is something about them which I never can treat lightly. They have long since passed away with me, for I am in that period of life in which the hard realities of advanced maturity succeed the beautiful dreams of youth. Still, I retain my sympathy with all the bright hopes of fresh hearts; and I never see a young man with a thoughtful eye peering into the future, without trying to fancy in what outlines and colors that future pictures itself to him. I have often thought there was a world of wisdom in the saying, "Revere the dreams of thy youth." Who knows but that some good spirit may in this way seek to animate one's motives, by affording some shadowy glimpse of his possibilities?

But, I hardly know why it was, Jacob Monton appeared to have no promptings of a generous ambition. To the surprise of most persons, he finally resolved to confine his life to the old paternal farm. This was not the worst of it. I agree with those who say that few positions in life are more independent and happy than that of a cultivated and noble-minded man on his farm; but suppose the farm sinks the *man*? I dare say it is a mere fancy of mine, but it *did* seem to me as if the life of Jacob's father, for many years so intensely eager earthward, had cast a strange spell over the fortunes of the son. It was as if some invisible influences were binding down the soul of the young man to the

successful management of those acres, and he had not strength of will enough to rise up to any thing higher and better. It is a mysterious subject, — the hereditary influence of a father's spirit upon the life of his child; and it is indeed a solemn question for a parent to ask, To what am I binding the hopes and ambition of my son?

Perhaps the case had been better with Jacob Monton if he had met with any crisis, change, or deep passionate experience, that might have aroused the better elements of his nature. Say what we will in mournful phrase about the vicissitudes of life, it seems to me that they have a ministry with which we cannot dispense. I wonder if the writer in the Psalms did not have this idea in his mind when he said, "Because they have no changes, therefore they fear not God?" I have often noticed, in my observations of life, that leaving one's home, forming new acquaintances, embarking in a field of large enterprise, deep interest in some study, the passion of love, disappointment of one's hopes, — some one of these things seems to awaken a man's energies, and to make something more and better of him than it is likely he otherwise would have been. But Jacob Monton passed through no renewing influences. His life flowed on in one calm current, and amid the gentlest changes in the world the earthy element seemed to be throwing its net fold after fold over his soul. After living a few years a bachelor, he finally married a neighbor and former school-mate. She proved a most excellent wife. Indeed, for years she was the only spiritual and generous element in his house. As I look round into the homes of my acquaintances in the town, how often do I find the hopeful, cheering, and improving influence of the family represented solely by the wife and mother! I am in no mood to indite an empty compliment to the sex; but I am sure I have

asked a hundred times, How would every high, generous, refined, and refining cause prosper, were it not for the influence of woman? It was Jacob Monton's misfortune that he never felt any devoted attachment, and his worldliness had become too rigid to yield to the softening and purer influences of home. Perhaps in his case there was but one power that could have broken it up. Alas that his mind had been steeled against all truths of religion by the absurd forms and excesses in which alone they had been presented to him!

How can I give the history of a ten years' struggle? and yet it was not a struggle, so unresistingly did Monton yield to the slimy serpent that had encircled him. Business called me to a different part of the country. I would not have believed, on my return, that it was possible for a man to change so much in so short a time. Could we look in upon the secrets of all hearts, what awful tragedies should we see going on beneath those appearances which are so undisturbed on the surface! You will remember the lines of Gray's Ode on a Distant Prospect of Eton College, in which he glances at the future experiences of the young men whom he then saw sporting beneath "the distant spires and antique towers" of that far-famed seat of learning:—

"These shall the fury Passions tear,
The vultures of the mind,
Disdainful Anger, pallid Fear,
And Shame, that skulks behind;
Or pining Love shall waste their youth,
Or Jealousy, with rankling tooth,
That inly gnaws the secret heart;
And Envy wan, and faded Care,
Grim-visaged, comfortless Despair,
And Sorrow's piercing dart."

The vulture that was preying upon Monton's soul was

one that was not named here,—it was worldliness, an intense love of selfish gain, a care for mammon which ate in like a canker, and seemed to destroy every element of true life. How I thought of that saying, “To be carnally minded is *death*”!

The literal death of the body came not long after. An exposure to a rain brought on a severe cold, which settled upon his lungs. His decline was gentle, attended by no pain, and he felt sure that he was to get well; *he* could not die, *he* should plough up that field. Never shall I forget the last interview I had with him. It was perhaps two days before his death. He was bolstered up in bed. Before him was an open pocketbook, and deeds, mortgages, notes, were all around him on the bed-clothes. As he stretched out his long, bony fingers to take them up, and gazed at them intently through his deep-sunken eyes, and seemed to have no wish or thought for any thing else, I asked myself, Is this the Jacob Monton of whom, twenty years ago, such high hopes were cherished? Am I in the power of that mammon which can transform a fair, promising youth into such a dying and dead worldling as he?

It was but the other day that I attended his funeral. There was the usual gathering of neighbors and relatives, and every thing was done to bear witness to that outward respect commonly shown when a man of substance and standing is taken away; but there were sad thoughts that struck down deep into many hearts, as we felt that over his grave there rose none of those fair hopes by which death is sometimes transfigured and glorified.

AN HOUR IN OUR OFFICE-ROOM.

WE were pleased the other morning to see a venerable and honored layman from a Southern city enter our office, who, after the usual salutations, remarked that he wished we might establish a Depository in the place where he lived, for the sale of all Unitarian publications. It immediately occurred to us that we had an open account with a bookseller in that city, and, on turning to our books, we found and read his name. "Ah, yes," said our friend, "there are Unitarian books in his store. But let me tell you something about that. Here, in New England, where you have obtained for yourselves an acknowledged position among Christian denominations, a bookseller, I suppose, does not hesitate to advertise Unitarian works, and to have them conspicuously on his shelves. It is not so with us. There Unitarians are often ranked with the followers of Tom Paine. The open sale of our books would bring upon a store the odium of all Orthodox Christians, and they would desert it. Such works as this bookseller disposes of are sold clandestinely. The other day I went to his store and called for a Unitarian book, which I had reason to know was there. At first I was assured the book was not in the store. But persisting in the search, I found it on the top shelf in the back room. It is very common to deny having such books, especially in the presence of members of other sects."

After making some arrangements preparatory to the establishment of the Depository which our friend desired, we bade him good morning, and he left us to our reflections upon the fact he had named.

So far as these attempts to prevent the reading of our

books spring from ignorance, prejudice, and Jesuitical policy, no fair mind can hesitate as to the light in which they are to be regarded. We do not so much blame the bookseller; he sets up his store merely for business purposes, and naturally adopts the course best fitted to win success, though we should have thought better of him if either he had not taken the books at all, or not denied having them when they were on his shelves. But we blame that unchristian state of feeling in the community which tempts him to resort to such shifts and expedients, which seeks to put any subject of legitimate inquiry under the ban of popular hatred, and foolishly thinks it can shut out all knowledge by the wicked and impotent barriers it seeks to erect.

Even where these attempts are suggested by an enlightened and conscientious conviction that Unitarian books abound with error, they indicate a disloyalty to the first principle of Protestantism, and a want of confidence in the triumph of truth. Let the encounter be fair, open, and manly. Is it for a moment thought that, in such an age as this, all investigation can be shut out? Is this peculiar horror of Unitarian books to be regarded as a concession to their attractiveness and ability? Will not the very fact that they are forbidden books tempt some to read them with no small degree of curiosity and eagerness?

We had got precisely to this point in our reflections, when a letter was put into our hands, the contents of which afforded a remarkable confirmation of our thoughts. It was from a young man, an entire stranger to us, who had received a liberal education, and was then engaged in keeping school in the midst of an Orthodox community. He writes, that, tempted to look into some of those books which he had heard everywhere denounced, he was surprised to

find them unfolding high and spiritual views of religion, which had most deeply interested him. His object in writing was to ask for an additional supply of them, and to say that they had seriously turned his thoughts to the duty of a preparation for the Unitarian ministry.

We will only add, that the two facts thus singularly brought under our notice within an hour stand, it seems to us, somewhat in the relation of natural cause and effect. Of course, we shall forgive our kind friends this particular result of the plan they prefer to follow. Something that Solomon says about "stolen waters" is worth thinking about, and manliness, candor, and generous confidence are the best means of subserving the truth.

THE FRUIT OF TIMELY EFFORT.

IN asking the aid of our friends to sustain small but hopeful societies in the growing cities of the West, we may point to instances of signal success in this work, to encourage us to continued exertion. The facts connected with one society have recently come to our knowledge, and they seem so remarkable, that we cannot forbear presenting them in some detail. We know that other examples, even more striking than the following, may be named.

Nineteen years ago a small, struggling society asked aid of the American Unitarian Association. It was one of those cases in which a little seed then sown promised a good harvest in due time, and the assistance was bestowed. That society has paid back all it had received, is free from debt, owns a large church, has been favored for many

years with an able and devoted minister, comprises a congregation of four hundred hearers, raises yearly twenty-two hundred dollars for its annual expenses, and appropriated in one year, in addition to this, eighteen hundred dollars for repairs on the church, the same sum the next year for paying off old debts, and gave, the year following that, four hundred dollars for Western missions, — thus making ten thousand six hundred dollars, which it raised in three years. Is not this a vigorous and fruitful plant from the little seed scattered a few years ago? Are not future results like this worthy of some effort now?

ARGUMENT OF CHURCH AUTHORITY.

CONVERTS to Romanism take this argument out of the mouths of Protestants, and compel them to resort to the grounds which Unitarians have always contended for, — those of a “rational conviction.” We were reminded of this in reading the following from the London Examiner for June 18, 1853: —

“On Tuesday the annual visitation of the Provincial Synod was held by the Archbishop of Dublin in St. Patrick’s Cathedral. His Grace delivered an eloquent charge to the assembled clergy, in the course of which reference was made to the numerous conversions which have taken place in both the Protestant and Roman Catholic churches during the last few years.

“The conversions to Romanism of late years, especially in England, though a very insignificant number compared with the whole mass of the population, have yet exceeded very far any thing that can be remembered by the present generation, or by the preceding. And the number of recent conversions to our

Church in this island (not to mention the conversions to various Protestant communions in the United States) is very much greater still. It has been often remarked, that these latter have taken place chiefly among the humbler classes of society; and that, on the other hand, the accessions to the Church of Rome have been chiefly among the gentry and the clergy; and a stranger might be disposed, at the first glance, to consider this as forming a presumption that education and intelligence are favorable to the cause of Rome, and that comparative ignorance and want of intellectual culture predispose men to the reception of Protestant views. But on closer inquiry, he would find that those of the educated classes who have embraced Romanism have done so, for the most part, by their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination. Argumentative powers, indeed, and learning, several of them possess in a high degree, but these advantages they think themselves bound to lay aside and to disparage in all that pertains to religion. Though well capable by nature and education of weighing evidences, they decry all appeal to evidence, either for the truth of Christianity generally, or of any particular doctrine, and place the virtue of faith in a ready reception of what a man is told, without any more 'reason for the hope that is in him' than the pagans have for their belief. They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and picturesque. They deliberately prefer what will afford most scope for the exercise of their feelings and the gratification of their fancy, and they find the Church of Rome the one which best affords them all that they desire."

GROWTH OF LIBERALITY.

EVERY token of progress towards a broad, comprehensive charity is worth gathering up, and a token so prominent as

the following must not be passed by. The Rev. Henry Wilson gave the Eight Bampton Lectures in 1851, and the Lectures are just published. They are on the "Communion of Saints"; and the author finds the true Catholic bond of union among Christians "in the identity of their dispositions and purposes, rather than in their dogmatic or historic faith." His work is said to be that "of a solid thinker, as charitable in disposition as his views are large and philosophical."

IMPROVED CONDITION OF LABORERS.

IN looking over the English periodicals, we have often been struck with the many evidences of improvement in the condition of the working classes. Especially in the large manufacturing towns, by abridging the hours of labor, by schools, by lectures, by temperance, the comfort and good living of the operatives have of late been vastly improved; and in regard to all these things there seems to be a zeal and ambition in England worthy of great praise. We see it stated in the "Birmingham Journal," that from tables compiled by Mr. Corder, clerk to the guardians, the great changes in the social condition of the people within the last six years appear in a striking light. In 1848, we find from these returns that "no fewer than 76,000 persons were in a state of pauperism, and received parish relief; while in 1852, the number had collapsed to 22,000; that is to say, 54,000 had been raised from a state of abject dependence upon public alms, to a condition of independent existence."

NEW WAY TO PROMOTE POPULAR
EDUCATION.

"THE course of popular education," says the London Eclectic Review, "has recently received a powerful impulse through the influence of the Lord Mayor of London. His Lordship's first step has been to invite to an entertainment at the Mansion House the mayors and provosts of all the principal towns in Great Britain and Ireland. On the following day, a conference was held, at which the great purpose of this convention of municipal authorities was explained, and a deputation from the governmental department of practical art attended. The object as explained by them was to give effect to her Majesty's recommendation on opening the present Parliament, that a vigorous effort should be made for the promotion of the study of practical art and science among all classes of the community. The municipal authorities assembled reported the efforts which had been made in their respective localities, and discussed the best method for securing a uniform system of operation throughout the country. In the evening of the same day, the mayors met at the Mansion House an unusually brilliant assembly, which included the most distinguished men in every department of art and science, and the foremost advocates of educational advancement. On this occasion the Mansion House was decorated with the most exquisite specimens of sculpture and painting; but the main feature of the exhibition was an immense collection of educational models and apparatus, indicating the highest point to which this important department has advanced, and showing the successive steps by which the learner rises from the lowest to the highest attainments in

art and mechanical science. This important series of assemblies was appropriately closed by a *conversazione* held on the 14th of July, to which the Lord Mayor invited all the most eminent men in literature and art throughout England, Scotland, and Ireland." The Eclectic justly adds: "It is impossible to speak too highly of such well-considered and public-spirited arrangements. The highest and best results may be anticipated from them."

DECLARATION OF OPINION

IN THE TWENTY-EIGHTH ANNUAL REPORT OF THE
AMERICAN UNITARIAN ASSOCIATION.

An error having been made in the printing of this Report, we here republish the last few pages precisely as they were adopted by the Committee.

THERE are two somewhat distinct points of view from which Unitarian Christianity may be set forth and explained. It may be considered relatively and controversially, or directly and positively. For different purposes each mode is best, and we will not shrink from either. Adopting the first method, it is to be affirmed that we as a body disbelieve in the triune nature of God, not on account of any mystery connected with the doctrine, but because it is entirely destitute of proof from nature, reason, experience, or Scripture. We disbelieve in all those commonly defended views of the principles and results of the Divine government which appear to us to involve a vindictive character; in the current dogmas of the total depravity and helplessness of human

nature, and the dogma of the dislocation and dégradation of the material world and the causal introduction of physical death into it by the sin of the first man ; in the Deity of Christ ; in an infinite sacrifice vicariously expiating for, and purchasing the pardon of, the sins of mankind ; in the arbitrary election of some to eternal bliss, and condemnation of others to eternal torture ; in the resurrection of the fleshly body at any future day of judgment ; — disbelieve that Christianity is any after-expedient devised for the magical salvation of man, or that the Scriptures are plenarily inspired, that is, are the literal composition of God. On the other hand, we as a body do believe in the unity and in the paternal character and merciful government of God ; in man's natural capacity of virtue and liability to sin, and in the historic and actual mingled sinfulness and goodness of all human character ; in the divinely ordained laws and orderly development of the natural world, admitting the facts of imperfection and the ravages of sin as incident to the scheme ; in the supernatural appointment of Christ as a messenger from God ; in the originally given and never wholly forfeited ability of man to secure his salvation by a right improvement of his faculties and opportunities, whether in Christian or in pagan lands ; in the immediate and unreturning passage of the soul, on release from the body, to its account and reward ; in the remedial as well as retributive office and intention of the Divine punishments ; and we regard Christianity, not as in contradiction to, but as in harmony with, the teachings and laws of nature, — not as a gracious annulment of natural religion, or a devised revision of it, or antidote to it, but as a divine announcement of its real doctrines with fulfilling completeness and crowning authority, its uncertainties being removed, and its dim points illuminated, and its operative

force made historic, through the teachings, life, character, death, and resurrection of Jesus Christ, of which we reverently receive the Scriptures as furnishing an authentic and reliable record, to be studied and discriminated under the guidance of reason, in the light of learning, and by the laws of universal criticism.

Let us next adopt the second method of definition, offering a direct and positive statement of the fundamental principles and peculiarities of the Unitarian interpretation of Christianity. As a denomination, — with as few qualifications and exceptions, probably, as mark the opinions of any one sect in Christendom, — we unite and agree in the following positions and views. We believe in the absolute perfection of the one living, the only wise and true God. We believe in the omniscient scrutiny of his providence, the unspeakable nearness of his spirit, accessible to every obedient soul as the medium of regeneration and element of eternal life. We believe in the supernatural authority of Christ as a Teacher, in his divine mission as a Redeemer, in his moral perfection as an example. We believe in the Scriptures as containing the recorded history of the promulgation of a revelation. We believe in the existence and influence of hereditary evil, but hold that man is morally free and responsible, living under a dispensation of justice and mercy wherein he is capable, by piety, purity, love, and good works, of securing the approval of God and fitting himself for heaven. We believe in the all-transcending importance of a thoroughly earnest religious faith and experience, diffused through all the character, spread over all the life, consecrating all the motives, governing all the conduct, purifying and softening all the heart, consummating the dignity, peace, and joy of man in this world, and especially constituting his acceptableness

for ever in the holy and loving eye of God. We are not infidels, spurning God's word, deifying human reason, and proudly relying on our own merits for admission to heaven, but, with deepest sense of human frailty and sin, we bow before every manifest token of God's will, and humbly trust in his pardoning goodness, so eminently certified to us through Christ, for salvation at last. We believe that in the immortal life beyond the grave just compensations of glory and woe await us for what is left incomplete in the rewards and punishments of the present state. We conceive the essence of Christianity, as adequately as it can be described in a few words, to be the historic and livingly continued exertion of a moral power from God, through Christ, to emancipate the human race from the bondage of evil: it is the sum of intelligible and experimental truth and life incarnated in and clothed upon the historic person of Christ, sealed by the authority of his divine commission, recommended by the beauty of his divine character, stealing into prepared hearts, and winning the allegiance of the world.

Such are the great essentials by which we stand. In regard to all critical and philosophical questions, all abstract theological dogmas, all purely metaphysical problems whatever, — whether touching the secrets of the Godhead, or the particular mode of the Divine plans and actions, or the psychological rank of Christ, or the degree of historical corruption contained in the letter of Scripture, or the precise spiritual connection of our race with its federal head and the transmission of moral qualities and conditions, or the exhaustive agencies and exact processes of regeneration; — as respects all topics kindred to these, we declare that particular explanations of them are not essential, we undertake no binding definition, we leave them in the most unqualified way to the perfectly free researches and con-

clusions of each individual mind, having no point of quarrel as to any difference that may arise concerning them. This has been the very genius of our body and movement from its start, and is, as we think, the truly wise and generous, and the only justifiable, ground to be assumed. We insist on the essentialness of faith, humbleness, pure morality, active benevolence, and earnest piety, — the practical elements of pure and undefiled religion; but on all matters of dogmatic theology and Biblical criticism gladly leave every person to his own freedom and responsibility. We agree with all Christian denominations in maintaining the necessity of personal goodness and experimental religion. But we are distinguished, on the one extreme, from the sacerdotal and the Calvinistic churches, by our disbelief in the magically saving efficacy of sacramental forms or metaphysical dogmas. In the mean, we are distinguished from the liberal and growing body of our Universalist brethren, on this wise. It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left shrouded in impenetrable obscurity, so far as the total declarations of the sacred writers are concerned; and while we do generally hold to the doctrine of the final universality of salvation as a consistent speculation of the reason and a strong belief of the heart, yet we deem it to be in each case a matter of contingency always depending on conditions freely to be accepted or rejected. Some of our number reject entirely the doctrine of final restoration, and hold that the Scriptures teach that a final judgment awaits the soul immediately after this life, and give little or no encouragement to the idea that the soul will have opportunity for repentance and reformation in a future state of existence. Those of us who believe (as the large majority of us do) in the final recovery of all souls, therefore cannot emphasize it in the

foreground of their preaching as a sure part of Christianity, but only elevate it in the background of their system as a glorious hope which seems to them a warranted inference from the cardinal principles of Christianity as well as from the great verities of moral science. On the other extreme, we are distinguished from the ultra rationalists by devoutly acknowledging the supernatural origin and contents of our faith, and taking a posture of lowly discipleship at the feet of Christ our Master, owning him for the immaculate Son of God.

Upon the whole, then, we assert that salvation rests not on superficial observance of rites, or on intellectual assent to creeds, or on any arbitrary and irresistible decree, but, under the grace of God, on the rightness of the ruling affection, on humble faithfulness of life and integral goodness of character. Herein our denominational existence is justified, and our distinctive work assigned to us. We think we have a true and generous faith, adapted to the progress of reason and to the exigencies of the times. On this liberal ground, around these practical issues, let us rally together and labor for the honor of our God and the welfare of our neighbor by the advancement of truth and the diffusion of love. Auspicious omens are above us. Inviting fields are before us. Sainted names adorn our annals. Sainly spirits ascended from our fraternity hover over us, coöperative yet, and attend our march. Overlooking all minor differences, sinking all alienating controversies, in the generous and conciliatory spirit that becomes us best, in the fear and affection of God, in the faith and love of Christ, let us go forth with a warmer philanthropy, a holier consecration, a deeper piety, a more united front, than we have yet shown, — go forth to the conquest of a brighter future than has ever been prophesied by our past.

APPEARANCE AND REALITY.

EVERY finite object, phenomenon, event, once existed, appeared, occurred, for the first time. This is as true in the moral as it is in the physical world. Pleasure, pain, faith, doubt, hope, fear, sleep, death, — each was once experienced for the first time. Now the real relation of an object, the true interpretation of a fact, the genuine scope and aim of an event, are rarely seen and understood at first. In many instances, it is only after numerous repetitions, careful and patient studies, that the truth, simple, whole, and unexaggerated, is brought to light and established.

Let us consider the first impressions of men in view of certain phenomena of nature and of life, and compare them with their final conclusions upon the same subjects when inexperience and error have given way before correcter observation and deeper knowledge. These illustrations, as we dwell on them, one by one, will show us that often seeming threats and evil are really blessings and love. And the wider we should extend an induction of similar examples, the stronger help it would yield us to believe that there is no gratuitous evil — pure and useless evil — in the universe of God. Sound analogy will guide us to think that infinite realities of profound wisdom and goodness outrun and disprove the limited appearances of empiric failure and evil. The truly Christian philosopher will hold that whatever seems cruel, arbitrary, and destructive in God's works or ways is so only by defects or deceptions of our contemplation, by false seemings, which fuller experience and reflection will enable us to see through. So when we look down into the depths of a highland lake, and see the waters curling over inverted mountains, and sleeping above

the skies of a far nether world, the lessons of self-correcting reason teach us that the scene has no substantial existence in reality, but merely a reflective existence in appearance.

First we will suppose a man, placed in the open fields, who has never experienced a storm, but only calm, sunny weather. It is a placid hour. The heavens are all blue. The whole aspect of nature is that of serene joy and quiet benignity. He looks abroad. His heart is in sympathy with the scene. He feels safe, happy, and full of hope. But anon the face of things is changed. The first *tempest* is approaching. Dark, heavy clouds muster from the four quarters of heaven and roll a black curtain over the sky. The air is thick, still, and oppressive. A portentous yellow hue shrouds the landscape in horror. The birds scud away to their nests. The cattle hurry across the plain to seek places of shelter. Soon the all-shaking thunder crashes overhead, and rumbles off. Fierce lightnings dart through the lowering gloom, quiver fantastically around him, and sheet the world in flame. The terrific conflict frightens and stuns him. Astonished, confounded, appalled, he shudders with downright awe. He thinks the wrath of all the fiends is let loose, and the general doom at hand. But behold! there is a pause in the commotion; the torrents of rain cease to pour; the clouds sweep away; the sun bursts forth; and how sweet and fresh is the purified air, how green the enlivened verdure, how fair and bright the whole renovated landscape! Then he learns that the war of unknown forces which he so dreaded as a token of anger and hatred, and interpreted as a prophecy of destruction, is but the remedial play of the elements, and a means of blessing to every living thing. Man, regarding a tempest for the first time, would be alarmed at it, and think it a fearful evil; but after it happened repeatedly, and he had discov-

ered its beneficial objects and results, he would see that it was good, and would be grateful for it.

In the next place, we will imagine a man who has never experienced darkness, but has always lived in the broad light of an incessant day. Upon an hour, however, as he is wandering forth, *twilight* for the first time draws on and settles down around him over all things. He stops in blank amazement, to contemplate the strange events that are rapidly transpiring. A little while ago the burning orb that had blazed so long in the heavens wrapt itself in robes of dying glory, and, growing greater as it sunk, went down behind the hills into the sea. •Evening is stealing on apace. The friendly light flees away. Gigantic shapes, intangible phantoms, flit and flicker to and fro. Vast shadows creep across the earth. As he views these terrible phenomena, his hair rises and his flesh crawls. Silence stretches her leaden sceptre over the world, and all is still as the grave. Distant objects grow dim, and fade away. Nearer objects likewise vanish. Thick darkness at length covers every thing with an awful pall. It is *night* for the first time in the experience of man. Each familiar scene is destroyed. All save the narrow spot which he feels beneath his feet is swallowed up and gone. Glaring forth into the immeasurable emptiness, reaching out his hands into the black and reeling void, the conception of the unutterable desolation of his lot, set, as he is, alone in the midst of unbounded nothingness, scares him, and he sinks down in dread and despair. But see! there is a soft light mingling with the darkness: the moon, pale image of the sun, floats up the horizon; innumerable stars stud the dark-blue dome with sparkling points: the dusky landscape of the universe lies dimly, mysteriously revealed; and the night becomes the mild, spiritual representative of the gross, material day.

Wondering at the incomparable loveliness of the scene, wearied with labors and emotions, he gratefully rests, — beneath the nightly wing of God safely and sweetly rests. Rising in the morning refreshed, he finds it light again, and with a glad heart greets the returning sun. Remembering then that the darkness hurt him not, and brought no evil, but cooled the hot air, and moistened the parched earth, and was a curtain of noiselessness round his couch of invigorating repose ; — calling to mind also the beauty, the mystery, and the magnificent realms of starry life and light which it revealed, his groundless fears are dissipated, and he learns, as poor humanity, task-wearied, care-worn, and passion-tossed, in every age and clime has learned, to thank God for the welcome night, — for the slumberous darkness, the soothing stillness, the mystic presence, and the spiritualizing influences of the gentle, thrice-beloved night. When man encountered the darkness of night for the first time, he was afraid of it, and forebodings of universal oblivion and unspeakable evils filled his breast. But when he had passed through it a few times, and found out its uses and purposes, he saw that it was an emphatic witness of divine goodness, a beneficent part of motherly nature.

In like manner let us conceive a man experiencing the first revolution of the seasons. Until this time he has not known the climate and scenery of the frigid portion of the year. A warm atmosphere has enfolded him. Bland breezes, laden with the perfumes of flowers, blossoms, and fruits, have blown around him. The dark-green woods have waved in the wind, and a verdant carpet has been spread beneath his feet. Comfort has clothed, luxuries fed him. Contented and grateful, without care or fear, he has lived in the genial bosom of perpetual summer. But now, to his equal astonishment and alarm, an unheard-of

change is gradually spreading abroad. The flowers wither and vanish from hill and glen. In the morning the fences and walls are covered with rime. The ground is white with hoarfrost like ashes. The plants are blasted, blackened, and prostrate. The birds take their departure, and twitter no more from the eaves of the barns, nor warble in the meadows. The forest turns crimson and brown, and the sere and yellow leaves rustle down and whirl in each eddying gust. The fruit drops to the ground, and the orchard stands bare and bleak, shivering and creaking in the blast. The days dwindle and the nights lengthen. The chattering cold comes on. The north wind whistles and howls; the air stings and bites; the earth is frozen solid as a rock; the frost-giant drives his wedges and cracks and splits asunder the firmest substances. The streams and lakes are plated with ice. A coat of soft snow spreads over all like a thick garment of whitest wool, and—it is *winter*. Standing for the first time in the midst of these dreary changes, man would expect to perish from the piercing cold, or to starve from destitution when his present store was exhausted. He would shrink from the prospect in fear, and say, “An enemy hath done this, an evil power is abroad, and no good can come.” But after a short interval he perceives the folly of his forebodings, repents of his hasty and infidel conclusion, and looks up to the Infinite Father with deeper trust and affection than ever. “For lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” The spring, budding and bursting with promise, leads in the ripening summer-time, and the autumn once more pours the full flood of harvest at his feet. Gazing on the phenomena of winter for the first time, man stands aghast

before the prospect of wide-spread desolation and famine; but after the experience of a few years, he learns that each season gives variety, freshness, and vivacity, has its necessary place and use, and, understood aright, is a goodly portion of the perfect whole in which and by which he lives and is blessed.

There are likewise some vast, startling phenomena in the sky, which in their first appearance, when man originally confronted them with his unaided senses, uninstructed and unsupported by scientific theories and encouraging experience, seemed far other than what they finally proved to be when the reality was discerned. We will assume that long ages have rolled away, and the thousand successions of all nature have been entirely uniform. During all this period, night after night men have gazed with curious thought, with profound pleasure, with adoring awe, at the starry hosts twinkling ever in their fixed seats, or walking still their accustomed rounds. The unbroken serenity of the blue void, the perfect order of the old, familiar constellations, promise to be preserved for ever. Men have come at last to be as regular and placid in their contemplations and repose, as the august objects beneath which they watch and slumber. But suddenly a ghastly intruder, reeling from unimagined regions and wearing an unimagined mien, rushes headlong through the peaceful vault of night, trailing an awful length of fire and blood! Half the horizon is swept by the train, the entire sky grows lurid and the stars pale in the presence of this frightful visitor. He waves his spectral arms in portent of unknown terrors and woes, glares with his rushing eyeball, a messenger of vengeance and desolation, and threatens from his horrid hair to shake pestilence, famine, and war upon the guilty nations. So men thought, as in unrelieved, instinctive fear they

crouched in their caves or shuddered around their altars beneath the apparent horrors of the first *comet*. But soon the mysterious spectre drew himself away, harming no one, leaving all things as they were. And now that we know their powerlessness to injure or disturb, and know that out of our sight they swarm through distant space, we welcome these wonderful wanderers as connecting links between immensely sundered systems, charged perhaps with secrets of speechless wealth to science yet, and certainly affording gorgeous scenic exhibitions to break the splendid monotony of unvarying moon and star.

Another natural occurrence in astronomy is in appearance still more alarming than the foregoing, and in reality still more innocent. We will briefly describe it as it must seem when first beheld. Months and years in their passage have seen the sun ride in his chariot of crystal fire over the sublime arch of noon with no exception nor interruption at all, and with no obscuration save that of transient clouds, which could only conceal his countenance, but not bury his beams. With invariable course, with perfect punctuality, he has risen, run his round, and set, in his glorious transit dispelling the glooms of night and despair, illuminating the world, warming the chilled birds, calling insects and men to their work and play, reviving the drooped plants, opening the young buds and flowers, ripening the fruits, and imparting general life, cheerfulness, and vigor to all nature. He is regarded as the material god on whose potent favor the whole physical system depends. But now — O horror! — what is happening? He has just reached the meridian height in the full might and wonder of his gorgeous majesty. Not a single speck of cloud anywhere dots the sky. And yet the monarch orb is growing dark, and a sombre gloom hangs in the air. Look!

some malignant power has seized him in mid-course, and is binding a fearful black band athwart his disc! Farther and farther it encroaches, till soon he is covered with a pall. The fowls betake themselves to their roosts, the cattle to their folds, and horrified men sink upon their knees in wild prayer. Night has rushed on noonday, and as the dead god of light, muffled in his bier, is borne along the heavens to his burial, the dread reversal of all order, the impending destruction of all life, is portentously foreshown. Such in appearance would be the mission and message of the first *eclipse*. But in an hour or two it has ended. The solar brightness irradiates heaven and earth as before. And in the progress of science through ages of study, it is found that the eclipse is a most beautiful incident, belonging to the very perfection of the order which rules among the crowded mazes of revolving worlds.

Leaving these glimpses at outward nature, let us now throw a brief glance in the same way at some of the phenomena of the moral world, as seen in human life. We begin by considering the case of a man who, always exempt hitherto from suffering, now first feels it. He has been blessed with complete, uninterrupted health. Pleasure, in some or all of its manifold forms, has been his continually. But now he is suddenly attacked by strange sensations. His bones ache. His muscles are convulsed with cramp. His flesh is harrowed with tortures. The blood no longer courses in delicious coolness through his veins, but rushes along its channels like lava. His heart throbs violently. Pangs that mimic all the plagues dart to and fro on his nerves. In a word, *pain* riots through his frame for the first time. In this agonizing experience, ignorant of its origin or its purpose, he at once refers it to some evil spirit. He regards it as an unmitigated and meaning-

less curse, an effect of diabolical malice. But after patient investigation of many instances of it, with its antecedents, accompaniments, and consequences, he comes to understand that it has a profoundly important and benevolent intent and function; that exposure to pain is a kind and even necessary feature in his constitution; that every pang is a friendly voice of warning, calling his attention to danger, not evil itself, but pointing out evil, and ceasing if its dictates are timely and properly heeded. Without sensibility to suffering the human race would wholly perish from the earth, probably in two generations, certainly in a short period. At first pain seems to be an utter evil, its presence suggestive of Satan, its anguish pure malice; but when the increasing light of experience explains it, and unfolds its office, it is clearly seen to be a guardian latent save when needed, placed in the body by Divine wisdom and love to shield it from undue injury and untimely destruction. This was not evident in the original appearance, but now no fact is more acknowledged as existing in the reality.

It is much the same with *adversity*. A person has been uniformly successful in his plans; his wishes have been gratified, and in unqualified prosperity his days thus far have glided by. Then, for the first time, having never heard of any such thing before, he meets misfortune and is embraced by affliction. Swift calamities sweep away his wealth, and fatal absence bereaves him of his friends. Sickness shakes the pillars of his strength, and disappointment makes him acquainted with grief. Let this happen to him, and at first the sun of life will seem shrouded o'er with gloom. In poverty and loneliness he will drain the bitter dregs of despair. Society will appear false and cruelly unjust, the world a miserable prison, and Providence unequal and harsh in its dealings. The acrid cup of athe-

ism and misanthropy which blisters the lips that taste it will be offered to him. But if, in spite of appearances and temptations, he bears a loving heart and is true to the guidance afforded him, it will not be long before the darkness will disperse, and the frowning features of the seeming fiend change into the smiling countenance of a real angel. He will discern that what was apparently chastisement from malice is actually discipline from benevolence. Gradually, as by the ministries of bereavement and sadness he is purified from the grossness of sensual self, weaned from the corrupting world, made spiritually-minded, taught concerning immortal realities, filled with the love of God, led to devote himself to truth and goodness, enriched with treasures in heaven, and prepared for eternal paradise, he learns that the uses of adversity are indeed sweet and precious beyond compare. He feels that God chasteneth whom he loveth, and scourgeth every son that he receiveth, in order that they may turn from time, sin, and the vanity of worldliness, to virtue, eternity, and the peaceful bliss of heaven. Ah, it is when the heart is softened by tears, chastened and cleansed by affliction, that truth and heaven and God are most nearly seen and most dearly loved; and adversity is very often a greater blessing than prosperity, and the house of mourning better than the house of feasting. But this is not perceived at first from its outer aspect; it is only established by an earnest and docile experience of its inner reality. The first hour of sorrow is viewed as a heavy woe, as an unmixed evil; but when it has been so endured and improved as to show its genuine intent and worth, in the final value of its legitimate results, it is acknowledged to be a good gift, a heavenly agency.

There is, distinct from all the points which we have thus far dwelt upon, a phenomenon in our life, of such constant

recurrence that in its familiarity and beautiful safety as experienced, we for the most part wholly lose sight and thought of its miraculous character for ever, and its awful aspect at first. Reflect a moment how the case would present itself, if, without having passed through it, and without knowing that any one had ever recovered from it, the total first appearance of the facts of a state of *sleep* were suddenly revealed to us. The languid muscles relax and the head droops. The eyes grow dim, and at last entirely shut. The senses act faintly, and all soon completely suspend their functions. The bodily frame, unnerved, stretched out at its length, powerless, imperceptive, if lifted up by extraneous force, drops heavily back. The mind too is its wonted self no longer. No thoughts live within all the book and volume of the brain. The silence of perfect inaction reigns throughout its mystic chambers. The regent will has abdicated its throne and issues no commands. Nothing hints at the continuance of the soul. Its dread self-sovereignty is gone. Only the rise of the breath and the beat of the pulse tell that any vestige of life and its attributes remains. Feeling, thought, will, consciousness, utterly gone, so far as the man himself is concerned, he lies there an organized chemical mass, with only a vegetative animation. Knowing these facts, and knowing no more, (and these are all that the appearance yields,) who would dare to go to sleep? Whether he was ever to be restored from that oblivion would be an ominous question, impossible to solve beforehand, and the whole subject would be wrapt in tremendous fears and marvels. But the repetition of the phenomena, the recovery of the soul and the body from them, ere long removes every surmise of danger or evil. Soon the whole face of the problem is changed. The alternation of blessed repose with tiresome toil, the

escape it offers from pain and fatigue and care and sorrow, the delicious refreshment it bestows, laving the limbs and the spirit with a divinely restoring balm, make humanity thank God for the needful boon and celestial privilege of sleep, within whose enchanted realm of rest opens the boundless world of dreams, in which there are free kingdoms of magic and glory, of joy and love, that make the pillowed monarch and the houseless beggar equal.

In the next place, let us see how these illustrations cast the cheering light of their analogies over the subject of *death*, and upon the prospect of immortality. The first man that ever died was, according to the Scriptures, the murdered Abel. A renowned poet has described the wife of Cain, when she found the lifeless form stretched bloody upon the ground, and saw the fearful change that had passed on him, as trembling with unknown dread and premonitions of horror, and crying to the different members of the patriarchal family, "Adam! Eve! Cain! *Death is in the world!*" As they gathered around the cold and motionless clay, solemn and dark must have been their thoughts. The eye is vacant and glassy. A clammy pallor is on the brow. The voice is hushed, and every limb fixed for ever. The icy frame is bereft of warmth and force, the marble and ghastly face emptied of intelligence and affection. They speak to him, there is no answer. They touch him, he will never move again. What doth it mean? What awful mystery is here? Contemplating a deceased person for the first time, it seems as if life were utterly and for ever swallowed up in death; as if absolute destruction and everlasting oblivion had overtaken the soul. Now the unparalleled peculiarity of this case is, that *death is always for the first time*. The passage of ages and the accumulation of knowledge can throw no new

light upon it, because in the natural course of events no one can experience it more than once, or, having once known it, can come back and impart the fruits of his experience to another. Therefore death is always a new thing, and in regard to it we are exposed to all the deceptions of a first appearance. If it were in the instance of darkness as it is in the case of death, that no one could experience it more than once, and then was unable to convey his knowledge to any body else, every one, to the end of time, would suppose, when darkness settled around him, that it was the annihilation of the universe. But it reveals anon innumerable worlds of splendor before undiscoverable; and so death ushers us amidst spiritual beings and immortal life imperceptible before.

“Mysterious night! when our first parent knew
Thee by report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun? Or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun death with anxious strife?
If *light* can thus deceive, wherefore not *life*?”

If a man were about to encounter, for the first time, the malignancy, terror, and threats seemingly contained in tempest, night, winter, pain, sorrow, and sleep, and were then met by one who knew all about these phenomena, who would explain to him their beneficent character, show-

ing him that they would all work together for good, — if he had faith in this instructor, it would be a blessed thing for him, saving him from alarm and anticipating the remoter results of personal experience. So we must all pass through death, each one by himself, for the first time, and Christ, having himself risen from it, tells us beforehand that it is not what it seems, the total destruction of man, but is the deliverance of the soul from the body, to take its place in the deathless realm of spirits. It may not appear so, but when it is over we shall find that it is so, — just as in the other cases the first appearance was evil and was false, while the deliberate final conclusion of reason and experience was good and was true.

In conclusion, we cannot leave these hasty sketches and meditations without noticing how all their rays converge in a focus on one great subject, the most staggering of all the questions that solicit our anxious thoughts, the dreadful problem of human *sin*. While he preserved his native innocence, dwelling in paradise in unison with his Maker's laws and in communion with his love, how peaceful was the bosom, how divine were the hours of the primal man ! But he abused his privileges, violated God's command, and fell. The first sin appeared, as sin has seemed ever since and still seems, pure, unqualified, hopeless evil. It alienated the favor of God and revealed the frown of his wrath. It destroyed the serenity of man's face, planted a nightmare of fear on his heart, darkened the joys of his life, and sunk the hopes of his soul. It mixed remorse, woe, and despair in the cup of human experience ; gave discord to the tones, a sombre coloring to the livery, and hints of hatred and prophecies of destruction to the lessons of nature ; turned the pursuing love of God into a haunting vengeance, and removed heaven to a dim distance, surrounded by unattain-

able battlements, guarded by flaming swords. But shall it be so for ever? Light there may be beyond this black cloud. Sin is incident to that freedom wherein man's greatness and destiny as a child of God consist. In some mysterious way, sin, with its terrible retributions, may form an element in the education and discipline of man, and hereafter, through that power which brings good out of evil, it may turn to good in some luminous stage of his endless career. We will hope that God has some design and method, far too sublime and good for our present comprehension, whereby he will solve the black and stupendous riddle of guilty evil, and bring the whole to a better result than if sin had never entered as a part. Otherwise, — the audacity of saying this is not so great as the necessity of thinking it, — otherwise, imperfection marks his plan, and partial failure mars its execution. O, surely in some way it must be that even out of the corrupt elements and murky shades of human wickedness and woe God shall make a background whereon to draw the sharper and paint the brighter the plans of his wisdom and will, and the pictures of his love and bliss! The first appearance which was so horrible shall fade and be lost in the final reality which is so glorious.

A LETTER.

DEAR M—— :

IN your last letter you allude to your difficulties upon some points of speculative inquiry, and then, after quoting the passage, "For whom he did foreknow, he also did predestinate; moreover, whom he did predestinate, them he

also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified,"—you ask me to give you my notions of the Christian doctrine of Election.

Now, if I were to say to you, "I have no notions upon the subject, I do not pretend to have clearly defined thoughts and theories upon those great themes of religion that are manifestly beyond the comprehension of the human mind," it would be about as near the truth as any answer I could make to you. But this would be unkind to you, and a want of fidelity on my part. I will throw together, therefore, some thoughts suggested by the general tone of your letter, and its particular inquiry.

Let me say first, in all courtesy, however, that I have no great respect for those who engage in endless and unprofitable discussions on the themes of election, foreordination, eternal decrees, irresistible grace, free-will in man, foreknowledge in God. I never read these discussions, or hear of them, without being reminded of Milton's description of those fallen angels who

" Sat apart and reasoned high
On providence, foreknowledge, will, and fate,
Free-will, fixed fate, foreknowledge absolute,
And found no end, in wandering mazes lost."

A dwarf straining to pluck the fruit that hangs too high for the giant to reach, and boasting that he can clutch it, is an apt illustration of the arrogance and self-conceit with which some men undertake to discuss some questions of metaphysical theology, which *so far* as they lie open to human capacity are as intelligible as any others, but beyond that are soon perceived, by every person of modesty and of common sense, to be utterly *incomprehensible*. I know that there is a difference in the reach and force of

the intellectual faculties as they are distributed among different individuals, just as there is of the physical faculties. One man can jump a little higher than another; but a wall fifty feet high is an impassable barrier to all. No man can jump over it. So one man can go a little further than another in the perception of profound abstract truth; but there are high and inaccessible truths that defy the comprehension alike of the genius and of the dolt. Under the dim light of pagan philosophy, under the brighter light of the Christian revelation, the human mind has been striving for ages to grasp, to comprehend, explain, and unfold some of these truths, but has not made one inch of progress from the days of Plato until now. In regard to these truths, the philosophical inquirer of to-day must stop just where the human mind was compelled to stop three thousand years ago.

In many branches of knowledge we soon find our line to be short, but we rest contented when we have once stretched it to its full length. It is not so in religion. Here, for some reason or other, we are unwilling to rest in a confession of ignorance and a practical application of the truths we know. The limitations which are necessarily affixed to the human mind in other directions, we readily acknowledge. The secret of animal or vegetable life, for instance,—how it is that the corn grows and the flower expands and the human body develops from the infant to the man,—this secret we have never discovered; we do not expect to discover it; we sit down patiently under the mystery, acting faithfully upon the facts that we perceive. But we cannot be thus patient under the mysteries that necessarily envelop some of the themes of religion. Though there is something about the meanest stone that we pick up in the street which we cannot comprehend and explain, we are impatient that there should be any thing

about God, his attributes, his providence and methods of action, which we do not completely understand. We can plant the corn and wait for the harvest, though it is an absolute mystery to us how God can or does give the increase. But we cannot pray, and wait patiently for the answer, because we cannot comprehend how prayer can have efficacy and God be immutable. We delay repentance, and cannot give ourselves resolutely to the work of turning and fleeing from sin, because, forsooth, we must understand how sin came to be permitted under the government of a holy and perfect God. We think it wise and of great moment to give ourselves first to the settlement of this question,—as if it were a man's duty and interest, in the third story of a burning house, with a ladder raised for his escape, to stop and demand how the flames originated, and insist that he will not descend till he is enlightened upon this point.

So we cannot understand how man can have free-will and God foreknowledge, how Divine Providence can pervade and control all things and man be responsible and accountable, and we perplex and distress ourselves with these questions, which perhaps the highest archangel cannot and does not understand. This is not wise nor profitable. There is enough that is clear: our duty,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself”; our danger,—“The displeasure of God is revealed against all iniquity and sin”; our refuge,—“Come unto me, all ye who labor and are heavy laden, and I will give you rest,”—“Believe on the Lord Jesus, and thou shalt be saved”; our destiny,—“This corruptible must put on incorruption, and this mortal must put on immortality.” And we have one simple rule given us,

on high authority, which will meet all the practical difficulties of faith, — “Whosoever will do the will of my Father which is in heaven shall know of the doctrine, whether it be of God, or whether I speak of myself.” Let us apply this rule, let us do faithfully the will of God so far as it is known to us, let us obey thoroughly the instructions of Jesus, let us live out and live up to the clear truths and promises of his Gospel, and we shall have peace, our minds will be undisturbed, though, in connection with the Divine Being and Providence and the great theme of religion, there are still unfathomed and unfathomable mysteries.

I have offered these remarks because I think you are disposed to dwell upon the difficult and the obscure in religion, to the neglect of the clear and practical. Be more earnestly devoted to the clear and the practical, and you will be less disturbed by the difficult and the abstruse. Let Christianity be less of an intellectual speculation and more of a spiritual life, and you will be happier, as well as better.

I come now to the specific question which you ask, — What is the Christian doctrine of Election? There is, I suppose, a Christian doctrine of Election, of which we may have some intelligible idea, though it is different, I apprehend, from that once popular doctrine which surrounded the throne of the Almighty with horror, and the lot of man with gloom and despair. To give you my notion of the Christian doctrine of Election in the briefest possible form, I say it is an election to privileges on earth, but not an election to glory and happiness in heaven independently of fidelity to, or neglect and abuse of, those earthly privileges. As sovereign ruler of the universe, God does see fit to elect from among his creatures a certain portion to stand in a peculiar relation to himself, to possess peculiar endow-

ments, to enjoy peculiar privileges, to answer peculiar purposes. This proposition need not be discussed. It will not be denied. It is everywhere taught and implied in Scripture. It is confirmed by the whole course of providence and history. The only questions of difference or difficulty that arise are, What are the grounds of this election originally, — what its purposes and influences? What consequences flow from it to the individuals elected and to mankind at large? Let us see what is to be said upon these points.

The grounds of this election to privilege and blessing are primarily and originally the sovereign will and pleasure of the Almighty. This may seem a harsh answer, but there is none other to be given. Speaking of Esau and Jacob, Paul says, “for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth”; that is, the election of Jacob to be the inheritor of peculiar blessings was an act of Divine sovereignty, and not the consequence of any good or evil done by Jacob. Moses says to the Israelites, “Understand, therefore, that Jehovah, thy God, giveth thee this land to possess it, not for thy righteousness, for thou art a stiff-necked people,” — and the prophets continually remind them they are an elect nation, a chosen people, not for their own sakes, not from any merit in them, but for God’s good pleasure, from his sovereign grace and goodness.

This is the uniform doctrine of Scripture, confirmed by all human experience and observation. This principle is exemplified in all of life and providence around us. Continually do we see persons possessing advantages which they had no hand in procuring, — which are not the result of their own merit, which they are not worthy to receive, — and we see others destitute of these advantages, not from

any fault of their own, not because they are especially unworthy, but because God's good pleasure has not bestowed them, has not elected them to possess and enjoy them. One person is born in a palace, becomes the inheritor of a kingdom, wields the power of a throne, has all the intellectual, moral, social benefits and blessings of exalted station. Another is born in a hovel, is the child of want, the heir it may be of infamy and disgrace, is surrounded by all the evil influences, doomed to all the disadvantages, of poverty and a lowly lot. One man is born into the world the idol of wealth, is committed from the cradle to the care and guardianship of intelligent and influential friends, receives property as a gift and not as an acquisition, and has a life of eminent success without extraordinary effort. Another is born to neglect and self-dependence, is committed to the care of those who take little care of him, is the inheritor of adverse fortune, — not from his own fault, but by Divine appointment through the follies or the faults of others, is doomed by adverse circumstances to struggle without succor against a current of untoward events, and to close in obscure misery and suffering a life of failure and disappointment.

It is the same with nations as with individuals. In some nations, one generation comes into life at a period of great political tranquillity, is elected to the enjoyment of great national welfare, treads the path of peace and prosperity, walks in the light of great moral and intellectual illumination, — while another generation of the same nation is born to political convulsion, passes life in the midst of civil dissensions, the individual exposed to all the evil influences, social and moral, of such dissensions.

Thus do we see around us every day a confirmation of the Scripture doctrine of Election. Some persons, indepen-

dently of any fault or merit in themselves, have advantages that are denied to others, or are exposed to evils from which others are exempt; and we can find no cause for this but the sovereign pleasure of God. He has so ordained. I have been elected of God to be a Christian. He knew from all eternity, and foreordained and determined, that I should be born in this nineteenth century of the Christian era, in this land of Christian light and liberty and blessing. No merit of mine has gained me these privileges; God's sovereign pleasure elected me to them. Another man is born in heathen darkness and ignorance. God foreordained that he should be born at this time in Central Africa or Asia, the slave of superstition and idolatry. No fault of his determined this destiny. God's sovereign pleasure elected him to it.

"Is there then unrighteousness with God?" Does this diversity in the distribution of its blessings render the Divine government obnoxious to just censure as partial and malignant? This depends upon the view to be taken of the purpose of God in this distribution and the results as they affect mankind at large. This purpose is manifest. As the elect are chosen, not on account of any merit in themselves, so they are chosen, not for their own benefit exclusively, but for the good of all. Those who are spoken of in Scripture as the elect are evidently chosen, and in some cases specially qualified, to promote the good of the world. Pre-eminent and supreme among these stands forth Christ, the Saviour. He was the first elect or chosen of God to be the Saviour of the world. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit in him, and he shall bring forth judgment to the Gentiles." So at an early period the whole nation of the Jews were the elect or chosen of God, to become the

channels through which divine knowledge might be conveyed to the world. A similar purpose is declared to be the object of the election of believers in the Christian Church. Thus our Saviour in his prayer: "That they may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

This, then, would seem to be the simple Scriptural idea of Election. It is the election of one man or one class of men, the conferring upon them peculiar favors and privileges, that they may effect the general good, and advance the gracious designs of Providence toward all. In his election of Abraham and his posterity, God declares the object to be that all the families of the earth shall be blessed. In his election of his Son to the glorious office of Messiah and Mediator, the object is declared to be the salvation of the world. In the election of believers in the early days of Christianity, (and it is the same now,) the object is declared to be that the world may believe and know the truth, that Christ was sent from God. Thus we see that the Scripture idea is not that the elect are chosen heirs of salvation to the exclusion of the rest of the world, but for the salvation through faith of the world. God's elect are a portion of his creatures placed in peculiar relations to himself, distinguished by peculiar privileges, not for their own benefit merely or chiefly, but that they may fulfil certain gracious and glorious designs of his providence.

The doctrine of Election as taught in Scripture would seem to have reference to God's action in creation and providence, and not to his action in the final judgment; and it is important to recognize this distinction. Christian theology has overlooked it, and extended the doctrine of Election from creation and providence to judgment and the

final condition of all men. But I apprehend that there is nothing in Scripture, which, rightly interpreted, sustains the idea that God elects men to condemnation and dooms them to punishment at his sovereign pleasure, irrespective of character. The idea of Scripture is that God would have all men to be saved, and sent his Son that all might be saved if they chose. In creation and providence God exercises his wisdom and pleasure in the bestowment of his favors; but in his judgment he exercises his justice, impartially, rendering to each according to his deeds, according to his faithful improvement of privilege and opportunity. All do not receive alike,—are not elected to the same privileges and favors; but all shall be judged alike, upon the same principle,—their improvement or abuse of the much or little that was given. This is the Scripture doctrine of Election,—an election through creation and providence, without merit or demerit, to different degrees of privilege and opportunity, in this world of probation and discipline,—not an election at the final judgment to happiness or misery, through eternal decrees, irrespective of character, fidelity, or negligence. This principle, I believe, applied to all the passages of Scripture that relate to this subject, will throw light upon them and make them intelligible. It will not, perhaps, solve all your difficulties. It will not enable you to comprehend perfectly and reconcile clearly God's foreknowledge, and man's free-will, but it will enable you to understand that the privilege of the elect is merely the privilege of blessing and opportunity, and not the privilege of salvation without effort and without fidelity.

Very truly yours,

A LETTER TO PARISHES.

WILL those who constitute the "parishes" of our denomination, and especially the destitute and vacant parishes, suffer a word of counsel? If it have no other merit, it shall have that of frankness and of a true concern in their behalf.

Most of you find it hard to supply yourselves with a minister; hard, first, to get one to your minds, and harder, next, to keep him, support him, satisfy him, and be satisfied with him. The cause of the difficulty, and the blame, you cannot always fix; sometimes they seem to lie with the preacher or pastor, sometimes with his hearers or supporters, sometimes with both, and again with neither, — nowhere. And the last explanation is perhaps as true, and applicable to as many places, as either. "We had a minister, we thought we liked him, we hoped he liked us; but somehow, nobody can tell why, he is gone. Whether we asked him to go, or told him he might ask us to let him go, is not quite clear. At any rate, he is gone, — and we must get another." And in getting another is the place for our counsel. It may not amount to much, and then it will do no harm. It may not meet your case, but it may meet some other. It carries no authority, save that of mutual dependence and common wants.

First, if you send to the American Unitarian Association for a minister, please remember that this Association is not formed to supply vacant parishes, and has never engaged to do it. It has permitted, and does permit, one of its Secretaries to do what he can in this way, but it does not hold itself responsible for the result, and is not to be censured in case of a failure. The Association as such knows nothing

about it, and ought not to be spoken of as sending this man or that man, favoring one parish or disappointing another. The parishes may ask, "How can we hear without a preacher?" and the ministers may ask, "How can we preach unless we be sent?" but the Association will ask, "How can we do all things, or why should we do that which we never engaged to do? We do what we can, and do it gratuitously. Let it be judged charitably."

Again, please remember that all parishes cannot have "the best man," for he is very apt to be engaged, and has no faculty of dividing himself into many, or preaching in more than two places at the same time. Every parish is "peculiarly situated," and must have a "first-rate man." But such men are not as common even as the first-rate parishes, still less as the vacant parishes. We know it is true that every society does need and does deserve the best preaching that can be obtained. But that which cannot be obtained ought not to be expected, and we have no manufactory for turning out just the right men all the time, suited to all places. And besides the scarcity of the article, it has its price, like other articles; and in the nature of things, and of men, the highest value cannot be expected at the lowest price. And again, if we had the men to send, most of them have a mind of their own, perhaps a will of their own, possibly tastes and preferences, like the rest of the race. Ministers are said to be men; at all events, they have to deal with men, and women too; and they find such an infinite variety of men and women, that they are prone to have a choice as to the place to which they will go, or in which they will stay. Nor is this choice affected only by the greater or less amount of worldly provision made for them. They look also to the reasonableness of a people as to expectation and demand, their

willingness to be satisfied provided they can be "edified," their habit of regarding the external or the internal, empty pews or empty souls. No man loves to labor wholly in vain; and if a minister sees no probability of satisfying and nourishing a society by simple devotion to their highest interests, he will know that other qualities may fail or tire, and he had better not try it. All ministers may not be actuated by the highest motives, for the same reason suggested above, that they are men. But there are very few whose choice of a sphere will not be affected by the *religious* character of a people, or at least the prospect and possibility of awakening and sustaining a religious interest.

Again, let the people look to a man's fitness to supply their religious wants, above all others. Do you ask us why it is that parishes are so often disappointed in ministers, and keep them so short a time? For these two reasons, among others: first, that in choosing a minister, or proving him, they think more of other qualities than of his piety, or capacity to create piety in them; and then, that they give him little opportunity to show piety or promote it, either at first or afterward. How many parishes, think you, select and settle a minister with chief regard to his piety? How many hear a candidate long enough, or know him well enough, to judge of his piety at all, or to estimate his real Christian character? Have you done it? *Can* you do it, by seeing a man walk into your house of worship, hearing him preach once or twice, and seeing him walk out again, and ride off? Who of you call upon a candidate before or after his preaching, to encourage him by expressing an interest, or help him by making known some wants, or prove him by drawing out his mind and heart on religious subjects? This, you say, is to be done after he becomes our minister. Well, if you do it then, or do it at all, it

will be more than some do. But it ought to be done *before* he is your minister. It would be well to do it, if you can, whenever a stranger preaches for you, though it be but a single Sabbath, for settlement or only a supply. It would do much to strengthen him for the services, or show him wherein they are defective. It would deepen his interest in the ministry, and his interest in you, increasing of necessity his power to serve you. You have no idea of the disheartening, chilling effect of going to a new place to preach, staying at the public or a private house without seeing one of the parish, preaching all day without knowing a single hearer or any of the circumstances of the people, and leaving them the next day in the same ignorance and seeming indifference. This we have known to occur more than once; and no wonder if it created a corresponding indifference in the preacher, and the feeling that that people cared little for his ministrations, or for religion. The inference might be unjust, but it would be natural. This, at least, is true,—a very different impression would be made, a different interest felt, and there would be a greater power of interesting others, and preaching to the conscience and the soul, if the opposite course were taken. It helps a man to know even *one* of his hearers, to know him especially as a believer, a sympathizer, or a sufferer. To every right mind, to every such preacher as a Christian people, and a congregation of sinners, should desire, it is an unspeakable aid, and may be a needed lesson, to know that his hearers think more of the “treasure” than of the “earthly vessel,” more of their wants than of his ways, more of fervor than of fancy, seeking a proof of piety rather than a grace of person.

Now, if this be so ordinarily and for a Sabbath, how momentous is it habitually, in the selection and permanent

relation of a minister for life ! Do you smile at the idea, — for life ? Ah, there is one of your sins, or one of the sins of the times. There is a prime reason for our hasty and short settlements. Ministers do not stay long, because they were not chosen to stay long. It is not expected. The people tell them when they come, that they must hold themselves ready to go. They propose a time when they shall think about “giving notice” ; and a very brief time is necessary, for pastor or people, with or without cause, to say, “Go.” Instead of *hearing* them on probation, two or three months, according to the old custom, which we should be glad to see back again, they *settle* them on probation ; and justify the remark of that good old man of Bolton, that a “minister would be wise to settle nowadays on horseback.” We are quite of opinion that it would be well for ministers to say to parishes : “Take us for life, or ask us not to come. We love not limited partnership, in the ministry more than in marriage. If you have not knowledge enough of us, or confidence enough, to give us a permanent relation to yourselves and your souls, without the thought of parting, or the suggestion of a possible change of affection, let us go now, and not waste our own time or yours. If we come, we wish to help you for eternity ; do not tempt or dishonor us, do not trifle with yourselves and your best interests, by proposing a low calculation of time and policy. Let us speak of that which endures, — and labor and live for immortality.”

That ministers and people do not take this stand may be the fault of the one as much as the other. We are not deciding between them. We are but saying, that, with the present modes, there is no opportunity for either party to know the other, there is little endeavor to prove that which is most important in qualification or connection, there is

chiefly an outside acquaintance, and that very limited, and a worldly compact, containing in itself an intimation of doubt, if not a limitation of fellowship. All this is, and must be, hurtful. It is explanation enough of the early misunderstanding which we so often see, the secret or open estrangement, and the sudden, to many inexplicable, divorce. The parties were never married. They did not pledge themselves to each other in sacred troth. They did not know each other, and therefore could not love, or fully trust. They came together as employer and employed, — a parish and a parson, — a “committee” and a “hireling,” — making a sharp bargain, for a short service. Miserable prostitution of the highest vocation and the most enduring relation ! God spare us any increase or continuance of the evil !

Of course we do not regard it as the only evil. There are other errors and causes of the present state of things. Many influences may contribute to produce the effect we lament. Of some of these influences we may speak in a future letter, particularly of the reasons often given for dissolving the pastoral connection. We have wished now to speak of errors which pertain to the beginning, and affect the whole. We see the faults of ministers, preachers, pastors, and hold them by no means guiltless. We are all involved in results which flow in part from public sentiment, or might be modified through its power. But not least, or last, we beseech you, ye parishes, to look well to your own share and power. With you does it rest, not a little, to make or mar the ministry. “Like people, like priest.” You are not merely to be made religious, you are to make yourselves so, and to help your minister to become more and more so, by your prayers and your efforts, by your communion and coöperation, by your very wants expressed,

and doubts disclosed, and fears and hopes imparted. You are to desire *piety*, and call for it, not only in the end, but in the beginning, of a ministry; piety in the preacher and the hearer; piety in the temple, the house, and the street; in pleasures, not less than in pains; in the glow and fulness of life, as truly as in the fear or power of death. For this look, for this ask, and insist. If you find it not in him who is to "watch for your souls," nor are led by his ministrations to feel the want of it in yourselves, call him not. If you find it, and feel it, seeing enough else to sustain and give it permanent power, you will have at least a foundation on which to build, compared with which all other is as the sand.

For the present, farewell.

OUR PUBLICATIONS.

ON the third page of our cover the reader will find several notices of Mr. Sears's *Regeneration*, and among the Extracts from Letters is a quotation highly complimentary of Mr. Eliot's *Discourses* lately published by the Association. Perhaps no works which the Association has ever issued have attracted more attention, or been better fitted to awaken fresh and earnest thought on the highest Christian themes. While the last-named book is a remarkably clear and conciliating statement of our theology, it has happened to the former to meet with much favor among readers not belonging to our branch of the Church. It declares opinions and views which may not be accepted by all our friends, but we feel sure that no one can read it without

admiration of its style and spirit, and a pleasure in reviewing the great doctrine it discusses under the guide of an original and devout thinker. Every chapter opens new trains of reflection, so that it is one of the most suggestive books a reader can take up. We have been pleased with the numerous expressions of interest in it which our Orthodox friends have uttered. We regard it as an omen of good that there is at least one professedly theological work to which minds of different biases may turn with satisfaction and profit.

With such valuable works offered to us at a cheap price, we wish to urge upon all the duty of circulating them to the greatest possible extent. Why may we not expect that every family will place them on their shelves, and commune with them in the quiet and holy hours of the Sabbath? Few works could exert a better influence in guiding the thoughts of every member of the family, and in shaping especially the religious opinions of the young. We earnestly commend this subject to the favorable consideration of our friends; and as an illustration of the beauty and freshness of the work on Regeneration, we make the following quotation from the chapter on Primal Innocence :—

“We have stated that the Holy Spirit is not a special agency that comes and goes at certain seasons, to be sought in frames and raptures, but that efflux of light and life out of the Divine nature, which pervades the whole orb of being, and becomes immanent in the human soul. We now proceed to the illustration of this truth, and to this end we select first for consideration the period of childhood.

“We might well suppose that this would be preëminently the period when God would be around and within the little being, like an atmosphere of love. For not yet has hereditary evil been

warmed into rank luxuriance. Its germination will come, alas! as soon as the influence of the world falls upon it, or as soon as its growth from within shall reveal the leprosy that is lurking there. But as yet its germs are quiescent, and when can God be so near to it, and when can those angels that do always behold the Father's face bend around it, as now, with the imbreathing fragrance of heaven?

"But let us come to the facts, and let us read them aright. There are amiable qualities which in infancy are always more or less manifest, — innocence, tender sensibility, and unsullied love. They appear with entire spontaneity, as if a purer sphere were seeking to mirror itself in the crystalline spirit ere the motions of turbid passion have disturbed its limpid deeps. Along with these, ideas of God, of Right, and of Duty are awakened, generally with the earliest dawns of the reason and the powers of language.

"But it is said that natural innocence and gentle dispositions appear also among the lower species as mere animal instincts, and therefore they do not indicate personal holiness. We are not saying that they do. There are a great many things which are good and lovely, which do not indicate the presence of personal holiness. The creative energies of God flow down and manifest themselves in lower forms than man, even through all forms of animate and inanimate nature. There in lower types are copied out his infinite wisdom and goodness. The bird of morning, without knowing it, pours her matins to the Creator's praise. The lamb that gambols over the pastures, the dove that hovers around us on gentle and graceful wings, are natural images of celestial purity, innocence, and peace. Hence God's Spirit is called the holy dove, and Jesus is the Lamb of God. Not only so, but these same images are found in inanimate nature, — in the dews that distil softly as God's grace, in the winds that breathe, like his spirit, the invisible element in which all things live, in waters whose suffusions upon the brow symbolize the all-cleansing suffusions of God's spirit within. Now how do these lovely and beneficent qualities differ, as they appear in nature and as they appear in man? Just here, — that in nature they are the unconscious

and passive manifestations of the Divine goodness and reason, while man has the power to discern their quality and receive and manifest them, *not in obedience to blind instincts, but in obedience to a Divine command.* Then he transmutes them from natural qualities into spiritual. They change their character when passing through the alchemy of a human spirit, and under the action of a human will. What else were natural amiability merely, is transfigured into the Christian graces and virtues. What was natural becomes spiritual, as water became wine at the touch of Jesus.

“So then the natural innocence of infancy, though not holiness, any more than the natural innocence of the lamb, indicates, nevertheless, the preadaptations of the all-plastic Spirit to produce holiness. Those tender affections, and snow-white fancies, and guileless dispositions, in which during our infancy heaven lies about us, are soon to pass beneath the moral choice of a voluntary agent. He is to decide whether he will take up this heaven into his own breast and bear it away from natural things as his everlasting treasure, or whether it shall be lost and only remembered as the dream-light that reposed upon the hills of his childhood. So long as these qualities are merely natural, they are not his own. They wait to be appropriated. They may be wrought by him into his character as its essential elements, or when hereditary evil shoots up with tropic luxuriance they may be choked among the thistles and thorns. But how much is gained to us, that heaven is the first to mirror its eternal purities on our hearts and fancies, and that God's Spirit is the first to enter the soul through its spontaneous motions! Even though these visitings be rejected, they may linger on the memory like a dream of paradise, so that the grace-hardened sinner shall seem to himself to have descended into a world of guilt out of a preëxistent state, “trailing clouds of glory” after him that were dissolved in the black night that finally shut him in, until, as it appeared in the visions of an opium-eater, he sees the towering gates of ingress at length closed upon him, and hung with funeral crape.

“It furnishes strong confirmation, we might almost say absolute proof, of the view we are now taking of the state of infancy,

that conversion is often produced by those tender voices of the memory, coming down through a long past, waking up the feelings of childhood, and making its familiar scenery rush back in vivid pictures upon the fancy. The lessons of parent and teacher are forgotten, and seem to have passed away. The docility of the child is gone, the effusions of infantile affection cease, under the hard incrustations of the world. But some incident calls them back, some great truth put home with a point that pierces the heart, some stroke of God's providence that shivers through the layers of indifference and sin, and lo! as by a magic wand, the burial-places of memory deliver up their dead, and they sweep in long procession down the desert of years; the best impressions of childhood revive with amazing freshness; the lessons long forgotten come back in the old familiar tones; the texts out of the old Bible preach anew; the prayers that went up from a mother's knee now plead afresh, nor plead in vain. The wanderer from home forgets a parent's blessing, and breaks his first resolves; he plunges through the doors of infamy, and crime has become so familiar, that the conscience is dregged and the sensibilities are turned to stone. But he goes back to the spot whence his wanderings began; the old hearth-stone is cold and the old faces are changed and gone, but the heart melts and the big tears of penitence roll fast upon a mother's grave." — pp. 89-93.

OBITUARIES.

JAMES PIERCE, of Dorchester, graduated at Harvard College in 1849, and completed his preparation for the ministry in the Cambridge Divinity School, which institution he left in July, 1852. With a mind singularly clear and well furnished, and with disinterested and generous purposes of duty, he gave promise of distinguished usefulness in the

walk of life he had early chosen for himself; but failure of health arrested him as he entered upon the very threshold of his profession, and he died at sea on Sunday, May 29, of this year. His pastor and friend, the Rev. Mr. Hall of Dorchester, paid a warm and hearty tribute to his memory, in a discourse preached Sunday, June 12, from which we make the following extract:—

“Notwithstanding the diseased condition of his lungs, he preached several times after his graduation; and had strength in the autumn to undertake a journey on horseback to Cincinnati, from which he returned without benefit. In the course of the winter a voyage was proposed, the idea of which he cordially entertained, thinking it might lessen a little the force of his disease, and possibly delay for a few years what he felt to be his inevitable fate. His friends promptly and cheerfully supplying him with the means, he left us for a port in the Mediterranean, with better hopes, apparently, with regard to himself, than had they from whom he parted. The effect of the voyage was far from beneficial; and the overland journey which succeeded, from Italy to England, almost entirely exhausted his little remaining strength. Feeble and emaciated to the last degree, he reaches Liverpool, and takes passage for home, in the fond hope—though it seemed to others hardly a possibility—that he should live at least to see it; at least to die in the summer breezes of his native shores, and amidst the true affection of awaiting hearts. That hope, too, must be disappointed. Within eight days’ sail of us, that invisible messenger of the Almighty, which he looked not for so early, but which he did not fear, with gentle and painless approach, summoned him, as in sleep, away, saying, in effect, ‘Friend, go up higher!’ Gladly would we have looked again on that familiar countenance; gladly would we have laid that worn-out frame to its final rest amidst these scenes where his life began and so much of it was spent, and planted the flower upon its turf-wrapped bed. It cannot be. That form is sleeping—where? Ocean, tell us, beneath the moanings of thy homeless waste—where?—What matters it? Enough, that he has reached his

better home; has received celestial greeting. To doubt that he is *there*, that he is *happy* there, were a criminal distrust of the promises of God; were infidelity to the holiest teachings of the heart.

"We will not arraign the heavenly Providence for these its ordinations. We will not inquire, distrustingly, why it should thus have been, and not according to our views and wishes. We will not name it 'an untimely fate,' 'a premature departure.' Say not so, until thou canst read that spirit's history as writ in the great volume of Immortality: Not in vain has he lived. Not in vain those years of toilsome preparation for a position he was not to occupy. Not in vain the beckoning brightness of that early hope which was to set in darkness. It was all a blessed discipline. All the more thereby did the soul grow and ripen. That hope was joy to him; its incentive, progress; its disappointment, gain. He lived to do for others, also, a blessed work. He had a ministry, and a successful one, though no pulpit became the sphere of its exercise,—that ministry which goes preaching on, with persuasive power, long after the lips are silent, and the eloquence of speech forgot,—the ministry of a true life, a life aspiringly and religiously true." — pp. 19–22.

REV. JAMES F. BROWN was born in Boston, January 4, 1820, graduated from the Divinity School in 1848, and was ordained over the First Congregational Parish in West Cambridge, November 1 of that same year. The same pen to which we are indebted for the above extract paid a fitting tribute of respect to the memory of this young and devoted minister, at the request of his bereaved people. From the Sermon, which was preached in West Cambridge, on Sunday, June 19, we select two paragraphs, one descriptive of the ministerial character of the departed, the other containing a brief mention of the circumstances of his death:—

"Why should a comparative stranger testify to a bereaved people concerning a faithfulness and ability of which themselves

have been the witnesses and enjoyed the fruits! And yet it may not be unwelcome to them to receive confirmation from others of what they know so well, — to be assured that they were not alone in the estimate they placed upon the mind and heart of their departed minister; that his services in other pulpits than his own were acceptable, as well for the mental as the spiritual culture they evinced, — for the elaborated thought that characterized them, as well as the graceful style in which it was conveyed, and the animated elocution which accompanied and enforced it; that the discourses, few in number, which he gave the public through the press, are evidence to it of a mind, as their author, if not remarkable in endowment or acquisition, yet of fine promise and progressive power; a mind to be respected for its conclusions, and relied on for its sincerity; a mind of no ordinary mould, no narrow limitations, — appreciative of the highest thought, cognizant of the deeper verities of the spiritual life. But it was, if I mistake not, less as a thinker and writer that you valued him, however much in these respects you may have done it, than as a man. It was your confidence in his character that imparted their best power to his public services, while it made all his private intercourse most welcome to you. It was his affectionate interest in your welfare, his self-devoting efforts to promote it, his unaffected sympathy, his gentleness of spirit, his purity of motive, his singleness of aim, — in a word, his Christian character and spirit. It was these which more and more endeared him to you, and strengthened year by year the bonds of your connection. It is the conviction that you have lost by his departure a personal friend, as well as a religious teacher, which brought you, with saddened hearts, around his bier, and makes these funereal decorations the mute symbols of an unaffected grief." — pp. 14, 15.

"Leaving home early in May, he proceeded, by short stages, as far south as Richmond, Virginia. After tarrying there a few days, and thinking himself better, he left for home. But the germs of disease, long latent in his system, were too far developed to be more than temporarily checked; and his course was arrested at New York, and again at New Haven, by more alarming symptoms. At the latter place, in view of the probability of

an early exit, he summons to his presence the loved ones at home. With them he accomplishes one more stage homeward, resting at Springfield, and there, on the 14th day of June, in the full possession and calm activity of all his powers, with a faith and trust, above whose brightness the slightest doubt seemed not to pass; with a resignation that not only met without a murmur, but embraced with a holy cheerfulness, the fate ordained; with a heart overflowing with tenderest emotions, breathing messages of affection, and bequeathing tokens of remembrance to those most dear; anticipating his departure as calmly as if it had been for an earthly journey, as trustingly as if God's assuring love was whispering in his soul; — there and thus he passed away; the tremulous farewells of earth — who can doubt it? — vanishing and lost in the rejoicing welcome of the skies. We may not pierce within that curtained realm. But this we know, that the God whom he served and trusted there received him to himself; that, having finished the work given him to do, he has taken him to a higher service and a diviner joy." — pp. 19, 20.

HON. SAMUEL PUTNAM, LL.D., late Judge of the Supreme Court of Massachusetts, was born in Danvers, in 1768, graduated at Harvard College in 1787, appointed Judge of the Supreme Court of Massachusetts in 1814, retired to private life in 1842, and died July 3, 1853.

At the time of his death, he was the most aged man in the Society worshipping in the West Church in Boston, and the oldest male member of the church. The junior pastor, Rev. Mr. Bartol, preached a discourse upon the occasion of his death, from which we quote the following passage upon the religious character of Judge Putnam: —

"I must add, to what I have said in detail, the grand stroke of his worth in his religious character. This began, as I suspect it is very apt to begin, where, subsequently, it becomes very strong, in filial piety. Let me venture to cite, in evidence of this, one or two of those simple, homely incidents, which tell

more than would much sentimental rhetoric. When a mere lad, being ridiculed by his older schoolmates because his clothes bore marks of having been mended with a needle, he replied, 'I am very thankful that I have a mother who is willing to take so much pains for me.' When his father was old and weak, he went to Danvers, four miles from his residence in Salem, every day, however busy, and whatever might be the weather, to dress the patriarch's beard. Think it not strange I speak of such familiar things; for in them, simple and lowly as they are, I find the roots of that sublimest of sentiments, which tends towards God and flowers in the skies. No wonder he became a devout man! He was from an early date a sincere Christian in conviction, feeling, and demeanor. He cared not for ingenuities or novelties of speculation. As the great modern thinker said he liked the philosophy that was not windy, but productive, so he liked the faith that ended, not in words, but in deeds, — like a branch, not tossing about in barren strife, but quietly producing fruit. Yet he loved liberty and liberality in religion, and could not endure for an hour any dogmatic or ecclesiastic tyranny. He exercised a profound, unaffected piety, humbly craved the Divine forgiveness, revered the word of God, admired the history of the Puritans, and clung to the freedom of the churches and municipal institutions they built up. In all matters he had his own individual belief. I count it his great, as it is his due praise, that the tenderness and flood of his emotion, which so distinguished him, and with which he would choke in a moment at any moving tale, or noble thought, or beautiful scene, yet, like the streams of the everlasting hills, never hid or wore off the firm points and swelling lines of his character. His gentleness and grace were as soft, bright flowers and the velvet moss on a granite base. The blossoms might be plucked by any body, but not the rocky mount. He broke away from all old oppression, yet his creed had, as opposed to the showy theories of the day, the ancient form and savor. Whether he recognized or not every thing in the modern style that merited adoption, he was true to his own school and pattern, and, as no man can sincerely be identified with all modes, though some seek to be, he is, I think, a figure all the more real and admirable for

his loyalty and truth. With whatsoever correctness of ratio he poised things old and new in his mind, he had in him the very soul of kindness and honor, and touched you with a certain sterling and undescended nobility which he wore in fellowship with Christ and God. And of all qualities, this divine temper, holding as it does of what is universal and eternal, takes precedence, and asserts transcendent endurance." — pp. 12, 13.

REV. WILLIAM HUNT WHITE was born in Lancaster, Mass., Feb. 4, 1798. Fitted for college under the tuition chiefly of Dr. Stearns of Lincoln, he entered Brown University, Providence, R. I., from which institution he graduated in 1824. His preparation for the Gospel ministry was made in the Cambridge Divinity School, his studies there being completed in 1827. He was ordained over the First Parish in Littleton, Mass., January 2, 1828, and remained pastor of the flock there worshipping, to the time of his death. "Calmly, peacefully, and as sweetly as an infant's sleep, he passed on to a glorious rest, just at twilight, July 25, 1853," in the fifty-sixth year of his age, and twenty-sixth year of his ministry.

Mr. White was a faithful and a devoted servant of God. He loved his profession with a strong and ever-growing affection. Amid the discouragements of feeble health and a humble support, he was diligent and careful in all his preparations for public duties, and no preacher in his neighborhood was heard with more interest, or uttered more appropriate and impressive messages.

THE CHRISTIAN CREED.

WE believe in one God, the Maker of heaven and earth, the Father of spirits, the righteous Governor and Judge of the world

We believe in Jesus Christ, the everlasting Son of God, the express image of the Father, in whom dwelt all the fulness of the Godhead bodily, and who to us is the Way and the Truth and the Life.

We believe in the Holy Spirit, proceeding from the Father and the Son, the teacher, renewer, and guide of mankind.

We believe in the Holy Catholic Church as the body and form of the Holy Spirit, and the presence of Christ in all ages.

We believe in the Regeneration of the human heart, which, being created upright, but corrupted by sin, is renewed and restored by the power of Christian truth.

We believe in the constant Atonement whereby God in Christ is reconciling the world to himself.

We believe in a Resurrection from mortal to immortality, in a future Judgment and Eternal Life.

We believe in the coming of the Kingdom of God, and the final triumph of Christian Truth.

RECORD OF EVENTS.

REV. ARTHUR B. FULLER, late of Manchester, N. H., was installed pastor of the New North Church in Boston, on Wednesday, the 1st day of June last.

ON Monday afternoon, June 6, was laid the corner-stone of a new granite church in Jamaica Plain, Roxbury.

REV. DAVIS SMITH was ordained Evangelist over the First Religious Society in Carlisle, Mass., on Wednesday, June 8.

REV. JAMES THURSTON was installed pastor of the Allen Street Church in Cambridge, on Tuesday, June 14.

THE ladies of the Unitarian Society in Windsor, Vt., held a Levee on Wednesday, June 22, and over one hundred dollars were raised in aid of that Society.

ON Sunday, June 26, Rev. Dr. Dewey concluded his temporary engagement with the Unitarian Church in Washington, D. C.

THE new Unitarian Church, erected at New Brighton, Staten Island, and called the "Church of the Redeemer," was dedicated on Wednesday, June 29, by Rev. John Parkman, the pastor of the Society there worshipping. Already is the church filled, and measures are to be at once taken to enlarge it.

THE Anniversary Exercises of the Meadville Theological School took place on Thursday, June 30, when the following gentlemen completed their course of preparation for the ministry: Mr. William Beller, Mr. Charles Bugbee, Mr. William D. Haley, Mr. Almanza S. Ryder, Mr. A. A. Spencer, and Mr. Benjamin F. Stamm.

FROM the 1st of July, the Rev. Sumner Lincoln took charge of the Unitarian Church in Rowe, Mass.

REV. JAMES RICHARDSON, JR., on Sunday, July 3, entered upon his duties as pastor of the large and able Society in Kingston Mass.

ON Wednesday, July 6, the Rev. Frederic Hinckley was installed pastor of the Unitarian Church in Hartford, Conn.

THE First Unitarian Church in San Francisco, California, was dedicated on Sunday, July 17. This church cost \$70,000, and will seat on the first floor one thousand hearers. The present pastor is the Rev. Frederic T. Gray, late of the Bulfinch Street Church in Boston.

THE Anniversary of the Cambridge Divinity School was held on Tuesday, the 19th of July, and the following persons completed their course of study for the ministry: Mr. William Martin Bicknell, Mr. Samuel Abbot Smith, Mr. Frederic Augustus Tenney, and Mr. Loammi Goodenow Ware.

ON Sunday, July 31, Francis Le Baron, late Minister at Large in Worcester, was installed pastor of the Unitarian Church in Manchester, N. H.

WE have been gratified in hearing of the prosperity of the Unitarian Church in Savannah, Ga., now under the pastoral care of our cherished brother, Rev. John Pierpont, Jr. The Society has recently procured an organ, has adopted the King's Chapel Service-Book, and is winning to itself an increasing number of friends. After the many discouragements in past years which it has met, we rejoice in its improved prospects, and trust that a brighter and happier future is before it.

ENGAGEMENTS.

It is made a part of the duty of the Secretary to preach on Sundays in aid of the objects of the American Unitarian Association. He accordingly holds himself ready to go to those societies whose pastors or committees may invite him to visit them. He will deem himself happy if he is permitted to establish relations of confidence and affection; and while it will be his aim to awaken an interest in the spread of our views of the truth, it will be understood that it is always left with those whom he visits to determine the degree of directness with which aid in this work shall be solicited, as well as the mode in which it shall be bestowed.

On Sunday, July 24, the Secretary preached at the New North in Boston, presenting the claims of the American Unitarian Association. In the absence of the pastor, and the diminished attendance in the hot months, it was not thought advisable to adopt any immediate steps in collecting the offerings of our friends in that society; but at the request of the pastor, notice was given that he would take an early opportunity to ask their aid in behalf of the Association.

On Sunday, July 31, the Secretary preached in Deerfield, Mass., in the morning, on the objects and means of the American Unitarian Association. Measures were taken that day having for their object the revival of the Auxiliary in that parish. Its minister, the Rev. John F. Moors, took the opportunity of the supply of his pulpit to visit the Unitarian society in Greenfield, which would otherwise have been without a preacher, and generously appropriated the compensation of his services towards sustaining a small and feeble society in a neighboring town. In the evening, Mr. Moors conducted also a third service among the hills of Shelburne. A large, square house, six miles distant from Deerfield, was filled in its parlors, hall, and stairway, by about sixty hearers, who came in their light wagons, winding around the hills of that beautiful region; and rarely has it been our privilege to listen to a sermon which was more eagerly and gladly heard, or which was uttered in a more fervent and faithful manner.

On Sunday, August 21, the Secretary preached at Carlisle, Mass. The society here is an old one, which, after repeated discouragements, has been revived amid many signs of good promise. Several months ago it remodelled the old parish church, flooring over the lower story, and providing a neat and comfortable place of worship in the upper half of the edifice. An attentive audience, a good choir, and a Sunday school, bore witness to the interest here felt in the maintenance of the institutions of public worship. Their present pastor, Rev. Davis Smith, was settled June 8, 1853, and we hope the connection will long be a happy and successful one, to him and to the people of his care.

On Sunday, August 28, the Secretary preached in Duxbury, having previously made an arrangement for that purpose with Rev. Mr. Moore, the pastor of the First Parish in that town. Our duty to our views of the truth was the subject presented in the morning, and an invitation was given to all persons who felt an interest in the promotion of our cause to meet the Secretary immediately after the second service of the day, for some more familiar statements which he would then make. In the afternoon the entire congregation remained to listen to these statements, succeeding which measures were at once adopted for the revival of the Auxiliary, whose operations have for several years been suspended. From the signs of interest then manifested, the hope was cherished that an Auxiliary of seventy-five or a hundred members would be formed, beside which a contribution was taken up, the amount of which is acknowledged on another page. It was gratifying to witness the prosperity of this large and ancient parish.

On Sunday, October 9, the Secretary expects to preach in Walpole, N. H.

On Sunday, November 13, the Secretary expects to preach in Fitchburg, Mass.

On Sunday, November 27, the Secretary expects to preach in Leominster, Mass.

ACKNOWLEDGMENTS.

WE have received the following sums : —

June 2.	From Edmund K. Rugg, Dubuque, Iowa,	\$ 10.00
July 6.	“ the sale of books in Cannelton,	10.00
“ 25.	“ “ “ in La Harpe, Ill. (Wm. Smith),	55.00
Aug. 6.	From A Friend,	3 00
“ 6.	“ the sale of books in Bangor (E. F. Duren),	9.27
“ 6.	“ “ in Brunswick, Me. (N. Davis),	7.00
“ 6.	From the sale of books in Northumberland, Pa. (C. Woods),	6.00
“ 6.	From the sale of books in Wheeling, Va. (T. Hornbrook),	14.15
“ 28.	From friends in Duxbury,	18.00
“ 29.	“ the sale of books in Detroit, Mich.	5 40
“ 29.	“ “ “ in Washington, D. C.	14.25

WE have received a box of books for the West from some of our friends in Andover. They will please receive our thanks, and we shall endeavor to fulfil the kind wishes of the givers.

*** WE are glad to be able to say that a tract is in preparation by Rev. Dr Peabody of Portsmouth, N. H., on the Divine Authority of the Christian Records, and will probably be distributed before the next number of the Journal.

*** WE have the promise of a series of papers, for successive numbers of the Journal, containing some biographical sketches of men connected with the Unitarian movement in New England within the last fifty years. They were prepared by one who was well informed on this subject, and whose graceful pen will be at once recognized by our readers. His articles, read some time since to an association of ministers, will add, we think, much interest to our pages.

THE
QUARTERLY JOURNAL.

VOL. I. BOSTON, JANUARY 1, 1854. No. 2.

TO OUR READERS.

THE first number of the Quarterly Journal was issued as an experiment, and amid many of the disadvantages always attending a first step of this kind. We feel grateful for the kind notices which have appeared in several papers and reviews, and for the many encouraging words that have been spoken. We shall regard all this as a new motive to spare no pains to make our Quarterly useful and interesting, that it may more effectually accomplish the one object for which it was started, — to awaken more denominational life and activity.

After this number, the distribution of the Quarterly Journal will be confined to subscribers. All persons will be regarded as subscribers who pay one dollar a year to any local auxiliary of the American Unitarian Association, or who remit that sum to the "Secretary of the A. U. A., 111 Washington Street, Boston." Besides the Journal, they will also receive all the Tracts issued by the Association during the year of their subscription.

MEETINGS OF THE EXECUTIVE COMMITTEE.

September 5, 1853. All the members of the Committee were present at the meeting held this day, with the exception of Messrs. Lincoln and H. P. Fairbanks.

A large number of letters occupied the attention of the Committee in the first part of the session, the correspondence of the Secretary having been, for the last month, unusually large. Some of these letters contained applications for aid to small and feeble societies, and some offered suggestions encouraging us to renewed exertions for the spread of our views in places where they are now hardly known. In all such cases the information conveyed to the Committee is not of a nature to be here reported; but it may lead to measures, and conduct by and by to successful results, of which we may have occasion to speak hereafter.

The Secretary stated that he had received a visit, at his office, from Professor John Wheeler, of the Indiana Asbury University, who had explained the condition and wants of that institution. It is under the patronage of the Methodist denomination, comprises a preparatory and collegiate course of study, and contains at present three hundred and twenty-nine students. Its friends are now making efforts to increase its library; and they desired that, in the free inquiry which it was intended to encourage, access might be had to the standard publications of Unitarian writers. The Committee voted to present to the library of the above-named institution a box of books, containing copies of all the important doctrinal works of the writers of our denomination; and the Secretary was directed to select and transmit them.

Rev. Alpheus Harding, of New Salem, appeared before

the Committee, and favored them with some statements in regard to the history and prospects of the Society in that town. Few in numbers, it has received some aid from the Association in former years, and its prospect of reaching a self-sustaining existence has been improving. The Committee were grateful for the information which Mr. Harding imparted, and were pleased in marking the deep interest he felt for the parish of which he was many years the pastor; and as an encouragement to that Society to continued exertions for its prosperity, it was voted to appropriate for its use the sum of one hundred dollars.

The special committee who had been charged with the duty of preparing a select volume of Dr. Channing's Works reported the contents of such a volume, remarking that from a writer, all whose pages are so valuable, it is no easy matter to decide what should be left out from the proposed work; and yet, looking to the wants of the times, and to the interests of a true Christianity, they were agreed in concluding that his *Dudleian Lecture*, the *Evidences of Christianity*, the *Treatise on Self-Culture*, the *Moral Argument against Calvinism*, the *Objections to Unitarian Christianity*, his *Sermons on Spiritual Freedom*, the *Church*, the *Character of Christ*, the *Future Life*, the *Law of Retribution*, and his *Letter on Catholicism*, should certainly be included; and that they had thus selected matter that would make a volume of about four hundred and fifty pages, which could be furnished to them, as they learned, at a price which would enable the Association to sell it at fifty cents a volume. Still, the committee felt that, in view of the fact that the publisher of Channing's Works proposed soon to issue a cheaper edition of these Works entire in three volumes, it might be well to postpone any action towards the preparation of a select volume; and accord-

ingly they recommended that the proposal be laid upon the table.

The whole subject presented points upon which various suggestions were offered. The general reluctance to purchase mere abridgments, the impossibility of conciliating all convictions and tastes in making any selection, the expediency of waiting to learn the results of an offer to the public of a cheaper edition, recommended the course finally proposed by the committee; while, on the other hand, the hope of disposing of many copies to the traveling public, to whom the bulkiness of the six volumes was an objection, and the wish to distribute the best portions of Channing's writings among a large class who can hardly afford to pay for his entire works, seemed to favor the immediate publication of the select volume. After a free interchange of opinion, the Executive Committee, with entire unanimity, decided to accept the report of the special committee above named.

On another point referred to them,—the employment of colporteurs,—the special committee remarked that they had confined their attention to the need of such an agent in New England, whose centre of operations should be Boston, and whose duty it should be, not only to sell our publications, but to act as an agent in the collection of funds, and procuring subscribers for the Quarterly Journal. At present we feel the want of some direct and efficient instrument to make immediately available any interest awakened in our behalf by any public meeting or address. The burden of collecting the fruits of such an interest is thrown either upon the clergy, on whom it ought not to fall, or upon some active business men in our parishes who can ill afford the time; and this burden, it is believed, it is wise, and will be profitable, for the Association to assume.

Such were some of the views reported, and they met with a favorable reception from the Executive Committee. The difficulty of finding the right person to engage in this work, and the inadequacy of our means for his support, were the great objections to the plan; though it was felt we might safely rely upon the generosity of the friends of our cause, if only they felt assured that we are adopting judicious methods of meeting the responsibilities, and improving the opportunities, which Divine Providence is placing in our hands.

After the adoption of some measures preparing the way for a trial of this plan as an experiment, the meeting adjourned to October 10, at 9½ o'clock, A. M.

October 10, 1853. The Executive Committee held their adjourned meeting. All the members were present, excepting Hon. Albert Fearing, who was kept at home by illness.

After the reading of the records of the last meeting, the Secretary gave a brief account of the correspondence and business of the last month, reporting that the first number of the Quarterly Journal was issued on the first day of the month, but that, in consequence of unusual difficulties, it was not ready for general distribution at that date. The intention is that it shall be in possession of the auxiliaries and of subscribers by the first Sabbath of each month on which it is due.

The President made a report of the visit he had made to Bangor, where he met the delegates of the Associated Churches of Maine, at their late annual meeting in that city. He stated that he had a conference with those delegates on the subject of the relation which the churches of Maine sustained to the American Unitarian Association, the

result of which was a more clear understanding of our respective positions, and expressions of great friendliness and cordiality towards the Association. Convinced that they cannot, at least for the present, engage in the missionary work with as much promise of success as may attend the operations of the Association, the churches of Maine voted to withdraw from that field of labor. They also passed a resolution, which has been forwarded to the Secretary, and is in these words: — "*Resolved*, That the members of this Association cordially approve the objects of the American Unitarian Association; are grateful for the aid heretofore extended by that body to the churches of Maine, and will encourage contributions to its funds."

A letter was read from Rev. Mr. Wheeler, of Topsham, Me., commending to our sympathy and assistance the Society in Bath, in that State, which was in debt for the church it has recently erected. It appeared that our friends in that place had resolved to raise a sum sufficient to pay two thirds of this debt, in case aid could be received to extinguish the other third, and that after the assistance already pledged, the Society would be encumbered to the extent of eight hundred dollars. On learning these facts, and after some remarks upon the importance of sustaining the Society in that prosperous and growing place, the Committee voted unanimously to appropriate two hundred and sixty-six dollars to that object.

A letter was also read from the committee of the Unitarian Society in Calais, Me., detailing some circumstances which seemed to present a claim upon our assistance, and one hundred dollars were appropriated for the benefit of that Society.

The Committee listened to a letter from Rev. Thomas Weston, of Northumberland, Pa. There is a small society

of Unitarians there, and the town has some peculiar interest to us, as the scene of Dr. Priestley's last labors and the place of his grave. The Committee heard with pleasure of the perseverance and steadfastness of a small band of believers, and, as an expression of their sympathy and good wishes, voted to appropriate for their aid the sum of one hundred dollars.

The subject which so much occupied the attention of the Committee at its last meeting, namely, the expediency of employing some agent to collect the subscriptions to the Auxiliaries, came up again for consideration. The propriety and wisdom of this measure seemed to be more manifest by further reflection, and the following vote was passed :—

That there be established the office of a Missionary of the American Unitarian Association whose duty it shall be to devote his time, under the direction of the Executive Committee, to the service of the Association, in obtaining life and annual members, and subscribers to the Journal, and in soliciting and collecting funds.

Rev. J. G. Forman was appointed to this office, and it was understood that he would enter upon its duties about the 1st of November next.

The Secretary reported that he had received an intimation that Hon. Horace Mann would be happy to take all our publications for the library of Antioch College ; and accordingly he had made up a package of them, which Mr. Mann had carried to that Institution. It was voted to approve the action of the Secretary in making a donation of our publications to Antioch College. At the same time it was voted that the Secretary be authorized and requested to place a copy of our publications in the library of Harvard College.

The Committee understanding that Rev. Charles T. Brooks of Newport, R. I. is soon to sail for India, it was

voted that the Secretary be requested to write to Mr. Brooks, asking him, in the name of the American Unitarian Association, to make inquiries in regard to the state of Unitarian Christianity in India, and to favor the Association with some communication on that subject. It is hoped that we may receive some exact information in regard to the descendants of those who were converted to Christianity by the influence of Rammohun Roy, and also as to the condition and prospects of the Unitarian Church in Madras.

The meeting was adjourned to Monday, November 7, at 3 o'clock, P. M.

November 7, 1853. All the members of the Board were present at the meeting this day.

The Committee on Publications reported, that they had recently held a meeting for the examination of the manuscript on the "Christian Doctrine of Prayer," and unanimously recommended its publication, believing it will make one of the most useful works in the department of practical religion. The report of this committee was accepted, and the Secretary was requested to take the necessary measures preparatory to the publication of the work. We take pleasure in adding, that the book with the above title will appear in the course of a few months. Its author has examined the whole subject of Christian prayer with the analytical power, clearness, and strength, which he brought to the consideration of that of Christian Forgiveness. The work is divided into three parts. Part First is introductory, on the importance of prayer to the life of the soul, and on the present tendencies to undervalue it, as apparent not only in the worldliness, but in the science, of the age, while the object of the essay is stated to be the reconciliation of faith in God as Order, with faith in God as Love. Part Second is on the

doctrine of Jesus and his Apostles on the subject of prayer, with an explanation of the meaning of the directions in relation to this duty which were given by Christ. Part Third is on the Objections to Prayer, — the metaphysical, scientific, and psychological objections, — with a view of the preparations for prayer and results of prayer. We confidently anticipate that this work will prove a valuable contribution to our religious literature.

A letter was read, giving an account of the state of the Unitarian Society in Joliet, Illinois. To a small but hopeful band of our friends in that place, who have made hearty exertions to sustain liberal preaching, in the belief that from the growth of the town a strong society may be there ultimately established, the Committee wished to extend some expression of their sympathy, and only regretted that the means at present at their command prevented them from giving no more effective aid. It was voted that one hundred dollars be appropriated towards the support of the Unitarian Society in Joliet.

The subject of the employment of colporteurs in Maine and New York came up for consideration. It led to an extended conversation upon the practicability of this mode of influence. It was not doubted that there are many persons desirous of reading our publications, who could be so well supplied in no other way. The difficulty of procuring the right kind of men who will be useful in this walk of service, the small number of books which we can command for circulation, and the extent to which we are crippled by want of funds, so as to be unable to undertake any systematic and efficient action, were points which entered into the view of the case. In the want of young men to go forth as preachers of a liberal faith, it was felt that the next best thing for us to do is to adopt some wise and efficient plan

of book circulation, that an earnest and generous religious literature may be sent out, if we cannot have the voice of the living preacher. Confidence was expressed that we shall be sustained by the assistance of our friends, and measures were adopted with a view of trying the experiment of colporteurage in the places above named.

The Committee received from Mr. George G. Channing proposals to furnish the works of Dr. Channing, neatly printed, on good paper and handsomely bound, in three volumes, instead of six, and at a price somewhat reduced from that we have hitherto paid. Believing that these volumes would be at once needed in the plan of book distribution above alluded to, it was voted to contract for one thousand copies of the work here described.

It appearing from a copy of the records of the Autumnal Convention, lately held at Worcester, that a proposition relative to a memorial in honor of Michael Servetus was referred to the Executive Committee of the American Unitarian Association, which records have been officially communicated to the Secretary, it was voted, that this subject be referred to a Special Committee, consisting of Messrs. Lathrop, Hall, and Miles.

The meeting was adjourned to Monday, December 12, at 3 o'clock, P. M.

SUNDAY SCHOOL IN MR. ELIOT'S CHURCH, ST. LOUIS.—The sixteenth anniversary of this Sunday School was celebrated a few weeks ago. About two hundred children were present, who, after engaging in religious exercises, partook of a collation in the library room of the church. Since the beginning of the school, it has had more than a thousand children under its care, and never was it more prosperous than at the present time.

EXTRACTS FROM LETTERS.

ONE of our preachers in a Western city, to whom we had written in regard to the prospects of success in the employment of a travelling book-agent, thus replies : —

“Of the proposal for a travelling colporteur I think favorably. The plan would be admirable, and here is a great field for it. Hundreds of our books ought to be scattered between this and the Mississippi. No better time could be found than this period of universal prosperity. Some expense would be incurred, and some weeks and months would elapse before it would be a paying enterprise. Whoever undertakes it must not expect that people are already eager to buy. Much prejudice would be encountered, much indifference too, still harder to be overcome. The work would require patience and perseverance, as well as tact and self-sacrifice. I feel fully assured, that, if we can accomplish this project, and be not too sanguine for a sudden and remarkable success, in three or four years’ time a noble work could be done here, whose results it would be impossible now to estimate. I have always desired to be more active in the circulation and sale of our religious books.”

We are glad to give the following letter to the pages of the Journal : —

“*San Francisco, September 15, 1853.*

“REV. DR. MILES : —

“My dear Sir, — I duly received your kind letter of July 12th. You were right in saying that you presume I have often sent my mind back to the brethren whom I have met with you on so many pleasant occasions. It is cheering to me to remember them, and I hope I may do something here to advance the cause which is so dear to their hearts. We have gone on very well ; our audiences continue to be large ; the Lectures to Young Men have been well attended, and I trust may do good. The influence of the Unitarian Society in this place may be very great, and I think it has

already been the means of much good. We have sixty children in the Sunday School, and about thirty members enrolled on the Church records. Our audiences number from four to five hundred in the morning, and generally about six hundred in the evening. More attentive, quiet audiences, I never addressed. Often I have seen at least five hundred young men in the evening, — a most inspiring sight, I can assure you.

"It takes time to have all that one could wish, and patience is requisite. Much indeed has been done in three months, and great credit is due to our friends here. There are many noble spirits among them. May they be richly rewarded for their efforts and liberality. I think, if you were to be present some Sunday evening, and were to look upon the large and intelligent audience, and to hear the superior music of our church, which has sometimes carried my spirit heavenward when Ware's, Frothingham's, Bulfinch's, or Norton's hymns have been sung, you would say, as I have heard many, 'This is like home, and reminds us of loved friends in our worshipping assemblies there.'

"My sincere prayer is, that the spiritual wants of this people may be met, and that the truth as it is in Jesus may be faithfully and fearlessly presented and preached, and many be made wise unto everlasting life. I often sigh that some one is not here who can present that truth with more power; but I recall the promise, and go forth humbly, but in faith, 'As thy day thy strength shall be.'

"My heart was made glad on reading the resolutions adopted by the American Unitarian Association at the last annual meeting, and I have no words with which to express my gratitude that they were adopted and sent forth. I wish you would write me, and if you need any *particular* information, I will answer your questions. With the hope that you may be blessed in your labors, and be richly rewarded for all your care and faithfulness, believe me, very sincerely,

"Your friend and brother,

"FRED. T. GRAY."

Under date of October 6th, Rev. Mr. Coddington, who

labors at Lockport and Joliet, Illinois, writes to us, and of the former place says : —

“ We have a small church of over twenty members, a Sunday School of some thirty pupils, and a congregation of one hundred to one hundred and fifty hearers. It is called the First Unitarian Church in Lockport. We have rather a pleasant hall in which to meet at present, but greatly need a church. The people are becoming more and more interested in Unitarian Christianity, and they are as intelligent and respectable as any in the place. Lockport is surrounded by as fine a farming country as ever lay under the sun. It has two thousand inhabitants.”

Other evidences are then named to prove the promise of growth and prosperity. Of Joliet Mr. Codding writes as follows : —

“ This is the county seat of one of the noblest counties in the State, and destined to be one of the richest. The population is now about five thousand. The Chicago and Rock Island Railroad passes through the place; also the Chicago and Mississippi. There is also now under contract what is termed the ‘ cut-off,’ — a road from this city to Laporte. This is to shorten the distance some forty miles of the route from the South and West to the East, preventing the necessity of going round to Chicago. We are now only two hours from Chicago, and shall by and by be only one. I have a church here called the First Liberal Christian Church of Joliet. I hope it will soon contain more than twenty members, — persons respected for intelligence and piety. Our congregations are as large as any in the place. We meet in the Court-room, which is unfit for this purpose, and we have already lost some prominent families by reason of our having no church.”

Mr. Codding presents other facts to show the importance of some immediate effort to procure a church. He thinks that three thousand dollars might be raised for that purpose in Joliet, and asks if assistance can be obtained among the friends of our common faith in New England.

From the Rev. Thomas Weston, of Northumberland, Pa., we have received a letter, from which we make the following extract : —

“ You are aware that the seeds of Liberal Christianity were sown here half a century since by Dr. Priestley. After him, Mr. Kay lived and labored here. Since his death, several of our ministers have been here for short periods. There is no prospect of doing a great work in this place. The town does not increase, and with some six or seven churches in a population of one thousand souls, we cannot do much. But still we hold our own, I think, and for the last year we have done rather more than that. What the final result will be, I cannot tell. The chief support of the Society rests with three or four wealthy families. There is no great difficulty in raising three hundred dollars, but that does not suffice. They desire me to remain, I believe, but I do not see how I can stay unless I have aid from abroad. I have labored constantly during the last year. I came here in December last, and since that time I have preached every Sabbath with but one exception. I have had no exchanges, and no help except for two half-days, when Mr. De Normandie, of Brooklyn, Conn., preached for me. Besides this, I have ground for missionary labor in the vicinity. I have frequently had a third service on the Sabbath, when I found the people in the adjacent towns quite willing to hear. I should suppose I have been out in this way twelve or fifteen times. There is a great prejudice against our views in this region, but I am told that it is lessening. My congregations number about seventy-five, sometimes a few more. Just now, as it is very sickly here, we have less.”

A respected correspondent, from whom we hope we may hear again, sends us the following communication : —

“ REV. DR. MILES : —

“ Dear Sir, — Having just received the first number of the ‘ Quarterly Journal of the American Unitarian Association,’ permit me to say that I am much pleased with its object and plan. Such a work is greatly needed in our denomination, and if it be filled

with short, earnest, and miscellaneous articles, it cannot fail of being instrumental of much good. Though it may contain some articles of a doctrinal character, yet it should breathe much of the 'theology of the heart.' Having recently met with a passage in one of Massillon's charges to the clergy, which is a good commentary, though coming from an orthodox sermon, on John xiv. 9, in which he says, 'He that hath seen me, hath seen the Father,' I inclose it to you to be inserted in the next number of the Quarterly if you think proper.

"Massillon takes John xx. 21 for his text, — 'As the Father hath sent me, so send I you.' Carrying out the spirit of these words, he supposes Christ to have addressed his Apostles as follows: — 'As I have been upon earth the ambassador of my Father, so shall you be mine among men. As my Father was in me reconciling the world unto himself, so shall I be in you exercising myself a ministry of reconciliation. As they who have seen me have seen the Father, they who see you shall see me also, and ye shall be the representatives of my person upon earth, and a striking image of my power and authority. As the Father abode in me doing all my works, so will I abide in you, and will baptize, will give the Holy Spirit, and will speak before princes and kings. . . . In a word, as I have glorified my Father on earth, so shall I be glorified in you, by your confessing my name and promulgating my doctrines; but, as the mission which I have received of my Father is the principle and foundation of all my authority and greatness, the mission with which I intrust you shall be alone the foundation of yours, — As my Father hath sent me, so send I you.'

"This common-sense mode of interpretation will make many passages, which have been supposed to teach the supreme divinity of Christ, consistent with the faith we hold so precious.

"Respectfully yours, &c.

"P. S."

We are glad to hear that there is a prospect of the establishment of a vigorous church and society in Alton, Ill., under the care of Rev. William D. Haley.

A SEASON OF PROSPERITY.

NEARLY all departments of industry in our country are now successfully prosecuted, and the period through which we are passing may be well called one of marked business prosperity. No one who rightly surveys human life can refuse to rejoice in this fact. We do not believe in a religion of gloom and despondency, which discourages all ambitious enterprise, and pours contempt upon all worldly concerns. In the cheerfulness, hope, activity, courage, which are promoted by the successful prosecution of business, we see virtues which the Christian is to exercise. We are thankful that they may be trained in the school of his worldly calling, and may be transferred from that sphere to higher departments of duty. We have, indeed, often heard it said, that the general prostration of business, the interruption of all worldly plans, and the consequent leisure for thought and reflection, have a better religious effect, in humbling man's pride, checking his too eager career, and teaching him his dependence upon the great Disposer of our lot. And we have no doubt that in these spiritual lessons good is often brought out of evil, and that man needs manifold discipline, and may oftentimes be most blest by the stern ministry of disappointment and sorrow. We do not call any part of this in question, but rather thank the good Providence which appoints these needed vicissitudes of life. Still we maintain that the virtues nurtured by prosperity are generally more healthy, active, vigorous, than those which are fostered by adversity, and that the same wave which bears along prosperously our business affairs, may lift up and carry onward those interests, also, which are divine and eternal.

Shall the season of outward prosperity through which we are passing be marked by this last-named result? We would put this question in all directness and earnestness to our friends. If Divine Providence is favoring you with success, will you set aside a part of your gains to be sacredly used in your stewardship of God's bounty, and as a mark of your gratitude to the Giver of all good? Especially would we commend to you those older and well-established charities, which flow in channels proved by experience to be useful and good, but which are in danger of being overlooked amid the new claims that are pressed upon our view. The American Unitarian Association is in danger of suffering in this way. For more than a quarter of a century it has quietly prosecuted its mission of good. We ask our friends to let that Association feel the prosperity of these times. Our list of Directors, we are sure, offers a guaranty that sums of money intrusted to our care shall be used with practical judgment, and to ends most sacred; and a community, in the midst of which no good cause has ever wanted support, will not permit this to languish.

OUR SCATTERED FRIENDS.

THERE is probably not a town in the United States, of any considerable size, in which there are not some Unitarians. Those who speak disparagingly of the progress we make as a denomination, overlook this important fact. It is true, we do not constitute a closely organized and widely extended party. It would not be very easy to drill us into

such a party. There is something in the genius of our body which is averse to sectarian propagandism. But, for all this, we have friends, many and warm, in nearly all places. Especially in the growing towns and cities of the West may they be found, men of enterprise and vigor, who were trained up in our Sunday schools and churches in New England, but who, perhaps, now find few to sympathize with them in those remote communities where they have cast in their lot.

One of the great objects for which the American Unitarian Association was formed was to be a bond of union, and a fountain of sympathy and help, to all friends of our faith wherever they may be. The Secretary of the Association may promote this object by an extensive correspondence with these scattered believers, offering to send them books or tracts, and giving them from time to time assurances of sympathy and affection. To enable him to do this, he has commenced recording the names of all decided and earnest Unitarians of whom he may hear as living in places where no Unitarian Societies have been formed; and already he has a large number of such names on his list. The object of this statement is simply to express the pleasure he will feel in receiving additions, from any quarter, to his catalogue, that he may, to some considerable and useful extent, put himself in communication with the believers that are "scattered abroad."

MICHAEL SERVETUS.

SERVETUS was a Spaniard by birth, having been born at Villanueva, in Aragon, in the year 1509. His father was a notary, and intended to educate his son for the law. With this view he was sent to the University of Toulouse, where he first saw a copy of the Bible. In 1525 he made a journey into Italy, in the train of the confessor of Charles V. He saw that Emperor crowned, and was shocked at the pomp of the Roman Pontiff, and with the adoration bestowed upon a mere man. Just at this time the Reformation was making much noise, and Servetus applied himself to the study of the Scriptures. He soon became convinced that it was not merely in the matter of authority and ceremonies that the Roman Catholic religion was corrupt, but that error had crept into some of her fundamental doctrines, which no less needed a reformation. Her statements concerning the dogma of the Trinity appeared to him to be utterly destitute of Scriptural foundation: and so deeply did his investigations interest him, that he left the study of the law, and resolved to repair to Germany to proclaim the doctrine of the undivided unity of God. On his way, he went to Lyons, Geneva, and Basil, at which latter place he left a manuscript, which was published in 1531, when he was but twenty-two years old. The work was entitled, "Seven Books concerning the Errors about a Trinity. By Michael Servetus, a Spaniard of Aragon."

In this book Servetus called the received doctrine of the Trinity a mere imagination, a chimera; the three persons in the Trinity were metaphysical gods. In respect to the nature of Christ he says he was "preformed in the Divine mind," and was "a certain mode of being which God

adopted in order to make himself known to us," so that we see the glory of God in the face of Jesus Christ. But writing at so youthful an age, Servetus probably did not express himself with much clearness, and was more pointed and strong in refuting error than in asserting the truth. His book met with violent opposition. All the copies that could be seized hold of were burned, and writers curious in such matters count up only some dozen copies that are now known to be extant.

In 1532 he published another work on the same subject, in which he retracts much that he had said in the former treatise, not because it was false, but because it was so imperfect; "the confusion and unpoliteness" of it he ascribes to his youth and ignorance, and to the carelessness of the printer. But these works appear not to have been without their influence. Melancthon confessed that he read them much, and in a letter to a friend he says: "You ask what I think of Servetus? I esteem him acute and subtle in disputation, but sound judgment I do not attribute to him. He has confused ideas, nor does he sufficiently carry out his thoughts on those points which he discusses." Melancthon then confesses that he has always been afraid that disputes would sooner or later break out on this subject of the Trinity. "Good God!" says he, "what tragedies will this question, whether the Logos or Word be an hypostasis or subsistence or person, whether the Spirit be so likewise, raise among posterity!" Thus it appears that Melancthon foresaw the controversies of a later day, and knew what the weak points were on which such controversies would turn.

After the publication of these books, Servetus repaired to Paris to study medicine, for which he had an early predilection. Here he took his degree of Master of Arts, and was admitted Doctor of Physic. The few succeeding years

were passed in the practice of his profession at Charlieu, and in literary labors. He edited an edition of Ptolemy's Geography, published at Lyons in 1535; also a folio edition of the Bible, with original notes, published in the same city; and translated several treatises from German into Latin for a bookseller named Freillon, an intimate friend of John Calvin, through whom Servetus entered into a long correspondence with Calvin himself. No less than thirty letters of Servetus addressed to Calvin have been published. Their correspondence in its latter part grew personal and resentful. Servetus had propounded these three questions to Calvin:—1. Whether the man Jesus, who was crucified, is the Son of God? And what is the foundation of that Sonship? 2. Whether the kingdom of Christ is in men? When a man may be said to enter into it, and when to be regenerated? 3. Whether the baptism Christ instituted ought to be received in faith, even as his supper is? And to what purpose these rites were instituted under the new covenant? Calvin's replies were far from satisfactory to Servetus, and answer and rejoinder followed in sharp and angry style on both sides. The Genevan divine became so incensed, that he could not refrain from abuse even in his commentaries on the Bible; for against the first verse of the first chapter of St. John's Gospel he wrote, "A Spaniard called Servetus has broached this doctrine, that the Eternal Word only then began to be when he manifested himself in the creation of the world, when St. John means quite otherwise; but I know the dog will bark at it." Such ill-temper and coarseness of expression probably did not belong to Calvin exclusively. Similar things may be found, perhaps, in the writings of his opponent. They show how high the tide of refinement and courtesy had then risen. It is among the blessings for which we ought to be grateful, that

that tide has risen far higher now, and that we live in an age when differences of opinion do not necessarily provoke enmity, nor controversy always run into reviling.

Early in January, in 1553, Servetus sent from the press another book against the Trinity, consisting of 734 octavo pages, printed at Vienne in the South of France, the title of which, translated, is as follows: "The Restitution of Christianity, or a Call to the Christian World to the Primitive Principles of the Apostolic Church, — a Treatise wherein the Knowledge of God, of the Christian Faith, of our Justification, Regeneration, Baptism, of eating the Lord's Supper, are perfectly restored, to the Deliverance of the Heavenly Kingdom from the Slavery of impious Babylon, and the utter Destruction of Antichrist with his Followers." The edition, consisting of eight hundred or a thousand copies, appeared without the author's name. Calvin at once recognized the hand of Servetus. Finding how hard Servetus had pressed the Roman Catholics in this work, Calvin stooped to put them up to the work of persecution. It was by information which Calvin gave that Servetus was arrested. He was enticed to the palace in Vienne, under the pretence that his professional services were needed by many sick and wounded prisoners there. While in attendance upon these, the emissaries of the Romish priests made him a prisoner. His jailer was ordered to treat him as a man of rank, his friends were allowed to visit him, his valet to attend him, and he was permitted to walk in a garden.

After undergoing two careful examinations, which foreboded no safety to his person, Servetus determined so to use the indulgences allowed him as to effect his escape. Accordingly, early one morning he jumped over the garden wall and departed. Great search was made, but in vain. Some thought the Vice-Bailiff, who was his friend, connived

at the deed. All the papers and books of Servetus were seized, and on the 17th of June, 1553, these were burned, with an effigy of their author. So effectually was this done, that it is quite uncertain whether more than four or five copies of the "Restitution of Christianity" were saved from the flames. It is stated that a copy of that book was, in the year 1613, in the library of the Landgrave of Hesse-Cassel. No other copy is known.

Escaping from the prison of Vienne, Servetus resolved to retire to Naples, a city in which many Spaniards then lived, among whom he proposed to practise his profession of a physician. Believing it would be more safe to go by the way of Switzerland, as, in case of discovery, he might receive better treatment from the Protestants than from the Roman Catholics, he entered Geneva on foot, and took lodgings for one night at the Rose Inn in that city, bespeaking a boat to take him up the Lake the next morning.

It is not clear in what manner Calvin knew that Servetus was in the city. One history says, that the traveller arrived on Sunday, and in the evening attended a sermon, the preacher of which was Calvin himself, who recognized his hearer. However this may be, as soon as Calvin knew that the city contained the heretic, he used the vast influence he then wielded in Geneva, and had Servetus committed to prison. One Nicolas Fontaine, a student, or a cook of Calvin's, for accounts vary, was put forward by Calvin as the accuser. On the 14th of August he was first brought to trial. He acknowledged that he was the author of the books on the "Errors about a Trinity," and "The Restitution of Christianity." In the course of the investigation, which was protracted more than two months, all the books Servetus published and all the letters he had written were carefully examined, to find the expression of any opin-

ion which might be deemed heretical, or might be regarded as abusive of Calvin. A few sentences may here be quoted in order to let us see what the opinions were which Servetus held.

In answer to the charge that he had called the Trinity a dream of St. Austin, and had used several injurious and extravagant expressions, giving those the name of Tritheists who receive the Trinity, Servetus in his Vindication replies, "that he did not call those who believed the Trinity, Tritheists, for he himself believed it; but only those who misrepresented it, admitting a real distinction in the Divine essence; that they divided God, and destroyed the unity of the Divine nature; and those he called Trinitarians and Atheists; and that there is a personal and not a real distinction in the Trinity. He added, that his doctrine was the same with that of the disciples of the Apostles, and the primitive Fathers, such as St. Ignatius, St. Polycarp, St. Irenæus, Clemens, and others whom he had quoted in his book."

Servetus's idea of a personal but not a real distinction in the Divine nature is indicated in a passage from a letter of Melancthon, which was also produced at this trial. It is as follows: — "That fanatic, Servetus, plays with the word *persona*, and contends that anciently among the Latins it was wont to signify the habit or distinction of some office, as much as to say that at one time Roscius *personated* Achilles, at another Ulysses; or that the same man is at one time a consul, and another a servant, as Cicero expresses himself, — 'It is of the greatest importance in the commonwealth for a prince to keep his *person* or rank.' Servetus villainously wrests this old signification of the word to explain the article of three persons in the Divinity."

The belief and feelings of Servetus are still further seen

in an extract from one of his own letters, written six years before, also produced against him at this trial. "Your Gospel is without the one God, without the true faith, without good works. For the one God, you have a three-headed Cerberus; for the true faith, you have a fatal dream; and as for good works, you say they are empty pictures; the faith of Christ, with you, is more faint, without any efficacy. Mankind, in your account, are no more than stupid blocks; and God, in your system, is no other than a monster of arbitrary fate. . . . That I must die for the cause I have espoused, I certainly know. But I am not at all cast down on that account, since by that I shall be a disciple made like to his master."

It having been ordered that the prisoner should have paper and ink to write a petition according to his desire, Servetus, on the 22d of August, presented the following petition to his judges:—

"Michael Servetus humbly sheweth, that the criminal prosecution of a man by the civil authorities for the doctrine of the Scripture, or for any question arising from it, is a new invention, unknown to the Apostles and their disciples, and to the ancient Church. This appears first from the Acts of the Apostles, chapters xviii. and xix., where such accusers are cast off, and referred to the churches when there is no crime in the case, and it is only a matter relating to religion. Likewise in the time of the Emperor Constantine, when there were great heresies, and criminal accusations, both on the part of Athanasius and Arius, the said Emperor, with the advice of his council and of all the churches, decreed, that, according to the ancient doctrine, such accusations should not be admitted, even though a man were an heretic, as Arius was; that all their disputes should be determined by the churches, and that a man convicted or condemned by them should be banished unless he repented; and punishment was at all times inflicted upon heretics in the ancient Church, as may be proved by

a thousand other passages and authorities. Wherefore, my lords, the said petitioner begs that he may be no longer prosecuted as a criminal, agreeably to the doctrine of the Apostles and their disciples, and of the ancient Church, who never admitted any such accusation.

"Secondly, my lords, the petitioner beseeches you to consider that he has committed no fault in your city, nor anywhere else; that he has not been a seditious man, nor a disturber of the public peace (for the matters treated by him are difficult, and such as can only be understood by learned men); that all the time he was in Germany he never discoursed of those things but with *Æcolampadius*, *Bucer*, and *Capito*, and that he never imparted his opinions to anybody in France; besides, he always disapproved and continues to disapprove the *Anabaptists*, who oppose the magistrates, and would have all things to be common. Wherefore he concludes that he ought not to be prosecuted as a criminal, for setting forth some questions debated by ancient doctors of the Church, since he has done it without acting like a seditious man.

"Thirdly, my lords, because he is a foreigner, wholly unacquainted with the customs of this country, and knows not how to speak and proceed in this trial, he humbly beseeches you to give him an attorney who may speak for him. It will be well done, and the Lord will prosper your republic."

No comment can be necessary upon the forbearance, dignity, justice, and force of this petition. The fact alluded to in the second head is that which has always placed the resentment of Calvin in the most detestable point of view. Servetus had committed no offence against the republic of Geneva. He was not subject to its laws. He was a mere traveller through the city. What would be thought, if a French court should arrest an Englishman, passing through Paris, and proceed to try him for heresies uttered in London!

But passion ruled the hour, and it is with a sad feeling that we come to the point of its bloody triumph. For the

outrageous proceedings which marked the few following weeks, the Genevan Reformer stands responsible before that tribunal of history, where the situation of accuser and accused is oftentimes reversed. Calvin at this time had as much power in Geneva as the Pope had in Rome; he appeared before the judges as an attorney against Servetus, to urge them on to his destruction; he wrested the words of Servetus from what he knew was their intended signification, so as to make them appear to favor tenets which were offensive; he sent word to the Papists of Vienne, heretics and idolaters though he accounted them, that they might make way with Servetus in case he should slip through his own hands; and all the while he kept Servetus in prison, in a confinement peculiarly hard and loathsome, and paying no attention to petition after petition for the common decencies of life.

The Syndics, or judges of criminal causes, after having recapitulated the alleged heresies of Servetus, gave sentence as follows: — “For these causes and others moving us thereunto, desiring to clear the Church of God from such an infection, and to cut off such a rotten member, having consulted our citizens, and invoked the name of God to give a right judgment, sitting in the place of our ancestors, having God and his Holy Scriptures before our eyes, saying in the name of the Father, and of the Son, and of the Holy Ghost, by this our definitive sentence, which we give in writing, we condemn thee, Michael Servetus, to be bound, and to be carried to the place called Champel, and there to be fastened to a post, and burnt alive with thy books, both written with thy own hand, and printed, till thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like. We command you, our lieutenant, to cause our present sentence to be put in execution.”

On the 27th of October, 1553, this sentence was carried into execution. Two hours before his death, Servetus desired an interview with Calvin. Wishing to die in peace and forgiveness, he asked the pardon of his persecutor; but Calvin besought him "to ask of the Eternal God forgiveness for having attempted to blot out three hypostases out of his essence"; but perceiving that his admonition made no impression, he left the prisoner, "and, according to St. Paul's command, went away from that heretic who was condemned by his own conscience."

Chapel, or Champey, was then the common place of execution. It is a few rods out of the city of Geneva. One account says, that, as Servetus was taken to that spot, Calvin "stood at a window and smiled when he saw him go by." This statement is doubted by some; but there can be no doubt that Calvin rejoiced in a result which he had labored so long to bring about.

Before his execution, Servetus set forth in a long speech what he believed to be "the true knowledge of God and his Son." We wish we could quote the whole of this address. Its calm spirit, and good sense, and sound Scriptural interpretation, will be apparent from the following extract: —

"We must remark, first, that God is the common name of all power, dominion, and superiority, and properly belongs to Him who is over all, who is the Friend of all, the King of kings and Lord of lords, of whom all are, and on whom they depend, who alone is the Father and Creator of all things. But if taken in a more limited sense, it may also agree with the creatures, as who-soever has a power and superiority from God, over another, he may be styled his God. As Moses, Exodus vii. 1, is called *the god of Pharaoh*; and Cyrus, Isa. xlv. 3, is called *the god of Israel*. And if, only for example's sake, I may be permitted to join profane things to sacred, Augustus Cæsar was Virgil's god, and

Lentulus was Cicero's god, because he was the author of his restitution. After this manner the Scripture calls gods whomsoever the Supreme and Eternal God hath adorned and exalted above others, by any particular favor, virtue, or privilege. Hence the Psalmist, Ps. lxxxii. 6, "I have said, Ye are gods, and all of you are children of the Most High"; and Exodus xxii. 28. These are not gods by nature, but by the grace and gift of God, and therefore they are never called by that name of the Deity which belongs to the Supreme God only; for such among the Hebrews are named Gods and Lords, *Elohim* and *Adonai*, by which the names of the Deity are properly distinguished, but the proper and singular name *JEHOVAH* is never attributed to them. And therefore St. Paul begins all his Epistles after this manner, — *Grace and peace from God our Father, and our Lord Jesus Christ*. But to make three Gods by nature equal, is the masterpiece of blasphemy and a cursed impiety. We must ascribe all things to One, who is the Author of all things, and who for his own pleasure created them; for he only is by nature of himself God: all the rest are not gods of themselves; they receive and acknowledge their measure of the Godhead from the one God the Father. From God they are called gods; for the Supreme and Sovereign God is able to sanctify the creatures and to fill them with the divinity. But we can by no means establish three Gods, by nature equal, without setting up at the same time three Creators or Almightyies, and three Fathers; for the name of God simply belongs to the Father only, who is of himself God, and who created all things, and he alone is simply and absolutely called God. From what has been said, it is easy to show how our Lord Jesus Christ, the true Son of God, is called God. For from God the Father he received the proportion of his Godhead, and from the true God, he is styled the true God, the God indeed of all creatures, but not the Father's God, to whom he hath subjected all things. Moreover, the Father, who only by nature is God of himself, is nevertheless the Lord and God of the Son, which the Son declareth, John xiv. 28, *I go unto my Father, for my Father is greater than I*; John xx. 17, *I ascend unto my Father and your Father, unto my God and your God*; Matt. xxvii. 46, *My God,*

my God, why hast thou forsaken me? Neither doth their interpretation, who say that the Son spoke these things as a man, not as God, avail any thing; to which we reply, that the manner of the Deity which the Son possesseth agrees with him as a man, for the Son is a man made God, or filled with the Divinity, therefore the superiority of the Father is not taken away by the Son; for although the Son is constituted by the Father our Lord, God, and Head, yet the Father is still the Lord, and God, and Head of the Son, 1 Cor. xi. 3, and the Son is subject to the Father, 1 Cor. xv. 28, and he is the manager and administrator of his Father's house, Heb. ii. 8, and therefore the Son, as our God and our Head, hath admitted the Deity and superiority of the Father over himself."

At the execution, Servetus was bound by a strong iron chain, and his book was fastened to his thigh. The wood used in kindling the fire was green oak branches, with the leaves still upon them, so that his sufferings were prolonged for half an hour. Every persuasion was used to induce him to recant, but he was unmoved, calling out in his last breath, "Jesus, Son of the Eternal God, have mercy upon me!"

Thus perished, three hundred years ago, a man of learning and piety, one of the early defenders of a faith now professed by thousands of believers, and whose name deserves honorable mention in the walks of science as well as in the studies of theology. That great discovery which has given so much renown to the name of Hervey was anticipated by Servetus, for it is in his writings that we find the earliest intimations of the circulation of the blood.*

* "The first ray of light was thrown on the circulation by a man (Servetus) whose name cannot be mentioned without exciting feelings of compassion for his unmerited and barbarous treatment, and of indignation at the unrelenting bigotry of his cruel persecutor and implacable judge." — *Rees's Cyclopædia*, Article *Circulation*.

The opinions which then prevailed concerning the person of God he could not reconcile with Scripture, and he predicted that "future generations will consider them as things to be amazed at." His prophecy has in part been fulfilled; and those who in this age of the world can share his convictions, without any to molest or make afraid, may well honor one who clung to them in days of peril, and was faithful even to death.

SECOND LETTER TO PARISHES.

I HAVE spoken frankly of two points to be observed in obtaining and settling a minister, and two that run into one; namely, to look first and most at the *religious* qualifications of a candidate, his interest in his work, his interest in the Gospel, his desire to save souls, in one word, his piety,—and then to give him *time* to prove this, and yourselves time also; and this, if possible, before an actual settlement, at all events before a hasty dismissal. For the question of dismissal forces itself now into close connection with the question of settlement, and it is of the causes of dismissal that I am next to speak. But first there is one thing more to be said about selecting and settling a minister.

A common course is to fix upon several names of young men, if indeed the parish is willing to hear young men (for one of the new notions is that a minister ought never to be young), and, having filled out a list of the most promising candidates, hear them all before they decide upon any. "Don't let us be in a hurry to choose, this time; let us hear a good many, and compare them together, and

every body be satisfied which is best ? ” If this process ever resulted in “ every body’s being satisfied,” we should be glad to be informed of the case. In all the instances we have known, where the experiment has been tried, it has been found, as every one might have expected, that each preacher had his admirers, and the one finally chosen was a compromise candidate, if not the choice of a minority. Here is an actual case. Years ago, a strong society in this vicinity, or rather the committee of supply, resolved to hear five or six men two Sundays each, before they called meeting, or expressed an opinion. The men selected were all good preachers, and the people would have been ready to settle either of them, so far as they could judge from two Sundays ; but having agreed to go through the list, they did go through, and were then not in a state to fix harmoniously upon either ; and though they did settle one of them, the result was disastrous to all concerned.

But beside the division and difficulty likely to ensue in this way, the principle is bad. That which should be a religious question, pertaining to the highest spiritual interests, degenerates into a question of taste, personal preference, perhaps pride and low competition. If a parish wish to get a veritable minister, let them give him an opportunity to show what he himself is, without reference to others. Do not expose him to the temptations of rivalry and inferior motives, nor subject yourselves to the dangers of comparison, petty criticism, and the demand for “ popularity.” Alas for the young preacher who is expected to be popular at once, and to sustain and extend that reputation, to the filling of all vacant pews, the satisfying of all taxpayers, and the silencing of all grumblers ! We never hear of a new preacher starting off with such promise, drawing large numbers, and creating confident expecta-

tions, without trembling both for him and the people. Their spiritual simplicity and edification are in danger, at the least. With the exception of a few preachers, remarkable for intellect and eloquence combined with fervent piety, scarcely an instance can be found, we apprehend, where such a beginning has led to permanent usefulness and the highest ends. We have no expectation of inducing our parishes to take such homely counsel; but if those worshippers and believers who desire most a moral growth and spiritual prosperity will induce others to look for solid rather than shining parts in a minister, and, having found them, will wait patiently for their reasonable influence, lending a hearty sympathy, a charitable construction, and faithful coöperation, we venture the prediction that a marked difference will be seen both in the success of ministers and the peace of the churches; and we not only predict, but assert, that a great deal will be gained in the number and character of those who give themselves to a ministry whose success depends quite as much upon the people as upon the preacher.

But we will not stop longer on the threshold. It is time to enter the parish, and see what chance there is of your keeping the minister you have chosen, and learn, if we can, why you are already uneasy, and beginning to think of getting a new man.

It would make a curious chapter of accidents, if one should write a history of the ministerial and parochial changes in the last quarter of a century. A little more than that period have I been an interested observer of these changes, and they have filled me with amazement and sorrow. With a great regard for the wisdom of him, who thought it not wise to ask, "What is the cause that the former days were better than these?" I cannot help ask-

ing, do what I will. To be sure, there is a previous question as to the *fact* of the past being better than the present, and in many things about which we croak so dolefully, I am not at all clear that we have not more reason to rejoice. In this very matter of which we speak, every one has known of parishes, which, from the effect of a long and an improving ministry, have suffered quite as much as they might have suffered had they waked up to the necessity of a change, even if that had been followed by other changes. We are no advocates for a dull, dead monotony, or the sacrifice of higher good for the sake of peace. There is quite enough of the notion that to "keep the peace" is the highest function of government and religion. The minister whose only faculty is that of holding things as they are, and who expects to be supported though his people starve and die, has mistaken his calling, and forgotten the account to be rendered.

But we have yet to learn, that this is the cause of all, or any large part, of the brief and broken ministries now so common. With a slight effort, we have recalled twenty-four pastors, in our own communion, who have had in all *eighty* parishes, each of them having had three at least, and none of them being yet too infirm to take another. We have reason to think that other denominations have fared little, if any, better. A ministry of twenty years is thought a marvel, and one of fifty, yea, forty, an inexplicable mystery; while a ministry of five years' duration, or three, or one, is not considered as demanding any explanation. Some simple folk still ask the old question, "Why *did* Mr. A. leave his parish?"—and some, still simpler, read in the Register, and verily believe, that he left because all the people wanted him to stay!

Seriously, there must be some deep cause for such a ten-

dency. And if the cause be with the ministers, it is time they knew it, and knew exactly where and what it is. And you, the people, are bound to tell them. With all frankness and fidelity, help them to understand their errors. This is not a matter to be trifled with. It pertains to the life of society, the life of the soul. At least, if you regard a regular and faithful ministry as essential to the life of society and the soul, you must own that that life is in peril, from this unsettled, inconstant, and inefficient administration of the Gospel. It has none of the advantages even of the itinerant ministry of the Methodists. That is defined and expected, and the pastor and people adapt themselves to it; and though, in our opinion, often, by their own confession, much is lost by the breaking of ties just as they are well formed, yet every preacher knows his time and sphere, and labors within it for a single object and with an undivided mind. But here every thing is uncertain. A man takes a parish, with a virtual if not literal promise that he shall continue in it at least long enough to plant some seed, if he may not see the springing thereof. But before he has become fairly acquainted with the limits of the field, or the nature of the soil, he finds that he is expected already to be rearing the plant and ripening the fruit; or some other labor is expected of him, aside from his legitimate work; or every other labor is forbidden, and his work is defined and planned for him, by a great variety of minds, in a great variety of ways; or, possibly, complaints begin to be heard, doubts are whispered, and obstacles are interposed; or, again, the stipulated salary comes in slowly, and is found at best inadequate to growing wants and unexpected demands; so that this temporal anxiety is added to every other, and he who hoped to think and toil for others and for heaven is constrained to toil for his own bread, with a divided and a heavy heart.

I have thus informally hinted at some of the common causes of disappointment, disaffection, and early separation between pastors and parishes, and without assuming that the whole fault is on either side, it may be well to weigh some of the supposed causes separately.

One of the most frequent is that which was named last, — inadequate support ; and it is the most difficult to speak of with freedom, in justice to all parties. We have a great aversion to bringing so often prominently to view the matter of salary in the ministry. There is no doubt that the highest purposes of the profession are obstructed by the prevalent impression, in a portion of the community, that ministers are always thinking of salary, and craving an increase. A more unjust impression, we believe, does not prevail anywhere on any subject. But still we do not suppose it is to be removed by being flatly denied, or indignantly repelled. We prefer to ask those who encourage or allow it, to look at the facts. Let a fair comparison be made between this calling and any other, as to the amount of labor and the amount of compensation. We have been told by a man, who, in his visits to all parts of New England as a Bible agent, had made special inquiry as to this point, that the salaries of the clergy scarcely come up to an average of three hundred dollars, taking in every sect and situation, in city and country. How would the lawyers and physicians relish this ? What would be thought of it in any class of modern operatives ? We are far from asking, or desiring, that the clergy should be able to accumulate wealth ; though it is quite possible, so far as we can see, that they might endure the trial as well as other men. But it is better for their reputation, and probably for their influence, that they should be even “ straitened in their bowels,” than greatly enlarged and puffed up. We should

doubt the propriety — the prospect we will not discuss — of allowing even the most talented and distinguished in the ministry to receive their many thousands, as the same grade may in other professions. Yet some points are to be conceded. A man who has been educated for the ministry has been put to a large expense, perhaps the necessity of borrowing before he begins to earn any thing; you then expect him to devote to you his *whole* time. Once he was allowed to take some other occupation, when his salary was small. But now no occupation is thought to be consistent and reputable for a minister, unless it be teaching; and we have known even that to be forbidden by the parish, on the ground that they hired the minister to preach, and not to keep school; he must attend to their business, and not his own. Old Father Howe, of blessed memory, told his people that *he* had been doing their business for more than twenty years, by laboring to support their minister! And the honest man spoke out another truth, which seems to be forgotten; namely, that the value of a salary, in fact the actual salary promised and paid, depends not alone on the number of dollars, but also on the value of money. And if his advice, as to the treatment of his successor, were generally followed, it would make an important difference, though only a just one, it would seem. "To enable him to apply himself to the work of the ministry, if his salary depreciate ten per cent., make it good; if fifty per cent., make it good; if it depreciate to half its original value, double it; this you must do to convince him you mean to be honest; and that he has no occasion to be troubled about worldly things."

This last consideration is all we urge positively; and this we do urge, as the minister's right and the people's duty, — to give him "no occasion to be troubled about

worldly things." If you wish your minister to give you all his powers and time, you are bound to *enable* him to do it. If you wish him to stay with you, you are bound to free his mind from all solicitude as to present provision and future need. Taking it for granted that he is a judicious, moderate man (not always the case, to be sure), it is your duty to allow him a competency, and, if possible, save him, when he leaves the world, from leaving his wife and children beggars, or dependent upon charity. No minister, more than any other man, has a right to live and toil for the present hour alone. It is as much his duty to provide for his family, as it is to preach to his people; and if you do not allow him to do the first, you incapacitate him for the last, and make him unfaithful.

The whole subject of compensation for a preached Gospel is embarrassed by questions which are considered delicate, but with which the people should deal frankly. If they do not want ministers to be worldly, let them prevent the temptation or remove the necessity. If they expect their own minister to dress as well as any man, to live respectably, to entertain all comers, to educate his children in the best way, to give something to every beggar they send to him (perhaps to get rid of the trouble themselves), to spend some hundred dollars a year in charity (not an imaginary case), and withal to keep clear of debt and leave something for his family, they must give him more than is barely sufficient to save him from starving. We do not include here the library that every minister needs as much as he needs a house, or the papers and periodicals which he is expected to take and to lend, or the exchanges that he must make at his own expense, however many horses are idle in his parish or employed for pleasure, or the distant funerals, ordinations, and dedications for which

no provision is made by those who solicit his services and are benefited by them,—services for which a lawyer or doctor would charge roundly, and which, in point of time or value, would not be expected gratuitously from any kind of workman, except a parson. We have no scruple in saying, that the custom in this respect is without reason or justice. If a parish ask a clergyman to write and preach a discourse at the ordination of a minister, or dedication of a church, or any public occasion, they ought at least to pay his travelling expenses,—he giving his time and labor. And when a parish is vacant, and asks a settled minister to come and preach for a Sunday, they *ought* to give him enough, not barely to supply his own pulpit, but also to clear himself. A few parishes do this, but not all, even of the best able. We met a preacher lately, returning from a journey of a hundred miles, having spent three days, preaching to a wealthy parish, and getting home five dollars poorer than he went. Another clergyman, whom we have some means of knowing intimately, once supplied a pulpit nearly two hundred miles off (not that he went *wholly* for that purpose), and received less than he expected to pay his substitute, nothing being said of the expenses of the journey.

These are “Shady Side” pictures, and only one side, we allow. But they are some of the causes of ministers’ troubles and changes, yet causes seldom thought of and never allowed for. Neither is any allowance made for the countless cares and labors of the ministry, of which the people *see* nothing,—many of them judging of their pastor’s services by the Sabbath alone. “Why, he only stands up and talks to us twice a week! and as to money, he handles more of it than I do, year in and year out!”

Ye people, be just, and you will not find the ministers

unreasonable, or restless. It is a want of consideration and fair understanding, rather than closeness on the one side or extravagance on the other, that so often begets disaffection between people and pastor, ending in separation. The increasing expense of living, and new matters of dispute, will demand more and more patience, and mutual charity. Since some of us have been in the ministry, the value of a thousand dollars has become less than eight hundred, while salaries remain the same, and much less freedom of any kind is allowed to the minister than formerly. If this state of things continues unimproved, the sad want of ministers, already felt, must increase. Other causes are acting, of which we cannot speak now. Let us only ask, that you will give the subject that sober and just reflection, which RELIGION may fairly claim.

Your servant in the Lord.

RELIGION THAT COSTS NOTHING.

WHEN David the king, in accordance with the advice and direction of Gad, the seer, had resolved to erect an altar to Jehovah, in the threshing-floor of Araunah, the Jebusite, and went to him to inquire the price at which he was willing to dispose of it, Araunah at first refused to sell it at any price, but generously offered to bestow it upon him as a gift, and likewise oxen and fuel, and all things necessary for the performance of the sacrifice. The king, however, declined accepting it upon this condition, and returned the answer: "Nay, but *I will buy it of thee*

at a price ; neither will I offer burnt offerings unto the Lord, of that which doth cost me nothing."

This determination, on the part of the king, was a very proper one. What kind of a *sacrifice* would that be, which *cost* him nothing? What reason could he have had to expect that God would accept as an offering from *him*, one that was presented entirely at *another person's expense*? And does not the principle hold good in all other cases, as well as in this? Is it not as applicable to our own times and to present circumstances, as it was to the times and circumstances of David? As an *example*, however, the conduct of the king is more likely, on the part of many, to be commended, than to be imitated. In almost all communities there are individuals, who, if they are disposed to make any offerings to the Lord, prefer to do it at the expense of others, or, at all events, in such a way that it shall *cost them* nothing. They are willing to enjoy the benefit of Christian institutions, but are not willing to contribute any thing of their abundance or their penury, in order to sustain them. They are willing that other people should build churches, employ ministers, and do every thing else which may be necessary, in order to maintain public religious worship and to support the preaching of the Gospel; and seem to regard themselves as conferring upon somebody a very great favor, if they are sometimes willing to go and hear. And there is another class not very much different from this, to be found in almost every religious society; and in some societies they appear to constitute the majority. Their consciences will not allow them to make an offering unto the Lord of that which costs them *nothing*, but it appears to be a settled principle with them to make their religion in every shape cost them as little as possible. They are never willing to do more than they find to be

absolutely necessary, and they always do grudgingly what they cannot avoid. They endeavor, in the first place, to reduce the salary of their minister to the very lowest amount at which he can live, and then they will find excuses for paying as little as possible of that. And, indeed, there are very few of our religious societies, or of the individual members belonging to them, who do as well in this respect as they might. Once it was necessary for those who would become followers of Christ to leave all, for his sake and the Gospel's, — "house, and brethren, and sisters, and mothers, and children, and lands," — and to hazard even life itself. And many there were who were willing to secure to themselves the Christian's hope and the Christian's blessings, even at such a cost. But how is it now? How many are there who do actually make, or who are willing to make, any real sacrifices for religion? Individuals may be liberal in accordance with their means. The aggregate amount which is raised in a particular community may be large; but where do you find a person who is willing even *to change his style of living* for the sake of religion? or abridge a single luxury? or practise any great amount of self-denial? I do not say that no such persons are to be found; but it must be admitted that instances of this nature are, at least, very rare. And so long as this is the case, it certainly does not appear well to those who know the facts, and one would think that the excuse could hardly prove satisfactory to those who are conscious of its falsity, to talk of their voluntary contributions to such objects as a burden too heavy for them to bear. When ladies are willing to dispense with one new dress, or gentlemen with a ride or pleasure-party, and when all are willing to live on a little plainer food, for a short season, in order to obtain money for the support of

the Gospel, it will be quite soon enough for them to complain of their burdens.

To persons of all these classes the following brief suggestions are commended : —

1. Religion *must* cost something. There never was a religion yet established in the world, whether true or false, that did not cost any thing, and the religion of Christ is not an exception. A minister must live as well as other people, and it must be at somebody's expense, either that of his society or his own. If they prefer that *he* should bear the expense in whole or in part, in order that *they* may be relieved, then are they willing, just to the same extent, to offer to the Lord that which cost them nothing. So churches must be built and warmed, and kept in repair, and various other expenses must be incurred, in order that all things may go on smoothly and well ; and whoever is disposed to leave this work for others, without lending a helping hand and doing his just proportion, unquestionably would present the same worthless offering.

2. *A religion which costs nothing, is good for nothing.* Men will take no interest in it, and derive no benefit from it. Like a certain kind of faith which we read of, " it is dead, being alone." A person needs to do something for religion in order that he may take an interest in it ; and in general, the more he does for it, the deeper his interest will become. How much meaning was conveyed in the reply which one man made to another who offered to contribute a small amount to some benevolent object, and said, " I can give this and not feel it." " Would it not be better for you, my friend, to increase it to such an amount that you *will* feel it ? " So in every case. A person should feel what he does, and should do what he will be likely to feel, or morally there will be but very little good resulting from it.

3. *Religion is worth all that it costs.* If any one doubts it, let him think of the differences which exist between Christian and Pagan nations. Let him reflect upon the benefits of Christian civilization in the promotion of human virtue and happiness, and in the progress of science and of art. Let him look around upon the schools and homes and workshops of the land, and compare them with the state of things that exists in countries unblest by the influences of the Gospel. Let him ask himself what it is, that in these and many other respects has created the differences between them; what it is that has given this stimulus to the mind, and so multiplied the comforts of life.

Then let him turn his thoughts inward. Let him reflect upon the power which it exerts over the human heart. Let him consider the strength which it affords in the hour of temptation; the courage which it imparts in times of peril; the consolation which it brings in seasons of sorrow; the support which it affords in the conflict with death. Let him think of all these things, and, in addition to all the blessings of the present life, the glories and the joys of the life to come, and he will hardly be prepared to deny that the cost of religion is but small in comparison with its value.

WHAT REMAINS TO BE DONE?

THIS question is put to those of the Unitarian faith who are now enjoying so largely the fruits of that tree of spiritual liberty which was planted, fostered, and defended so

well, so nobly, by the early advocates of Liberal Christianity.

If those of the American Colonies which first conceived the idea of political emancipation, and achieved for themselves and their posterity, through many tribulations, deliverance from a galling yoke,—if they are deservedly entitled to the gratitude of all after ages, of all countries and people, how much more truly may be claimed a warmer gratitude still for the pioneers in behalf of religious freedom, who struggled for a principle which must ever constitute the corner-stone of civil liberty ! And if the perpetuity of such national advantages is felt to depend upon the proper education of all classes of the community in the science of political economy, how much more efficiently and conscientiously should all proper means be employed to unfold from age to age the comprehensive and practical doctrines of the science of God, as embodied in the New Testament,—doctrines which Unitarians have espoused, as most holy and true, and as affording the only security for that freedom of thought upon which Christianity is to find free course and be glorified !

Unitarians are not to fold their arms, as if their work for God, for Christ and humanity, was accomplished. There is work enough yet for them to do, and of the most glorious kind ; a work that must continue to the last chapter of human experience, and never be relaxed so long as there is a mind to be religiously enfranchised, or a heart to be moved and converted to God.

Notwithstanding the multitude of errors which truth has rooted up, tares continue to be planted, and the finest wheat to be choked ; hence the need of such plain, simple Gospel preaching, of such warm, sincere praying, and of such nervous, “dividing-asunder” written appeals, as shall

not only convince the minds of hearers and readers, that the views entertained by Unitarian Christians are true, but shall satisfy their hearts also, that those of the liberal faith mean what they say, that their whole souls are in the work of reconciling men to God, through Jesus Christ, and that what they advocate and insist upon, they love above every thing else. Infidelity is now wide awake. The popular theology, or rather what was once the popular theology, has engendered the worst features of a pseudo rationalism. Old-fashioned orthodoxy has raised this evil spirit, but can never exorcise it. It remains for Unitarian Christianity to display its illogical and worse than foolish pretensions. It will not do for Unitarians to take the ground that modern infidelity is something too extravagant for endurance ; or something which may grow by opposition. It should be met like any error or sin, fairly, uprightly ; but its hideousness should be exposed without tampering,—openly and fearlessly.

Again, Unitarians have thought too much of the one idea of individualism, and the sooner they relax the conservative partiality they have entertained for it, the sooner will they comprehend the value of true, hearty, denominational action. It is high time to correct those misapprehensions which have kept brethren of a common faith so long at more than arm's length from each other. It is time to come out from theological cells, and shake hands with flesh and blood, and quicken in men's souls a deep love for all that is pure, good, and lovely in the beautiful as well as majestic revelation from God to man. It is time for stately and learned Unitarians to come from behind the cold, granite wall of religious reserve ; give something more than the tips of their fingers to be grasped as the sign of fraternity ; and at once unite with all who love God in a grand relig-

ious confederacy. It is time that those should say more and do more, ay, vastly more, than they have said or done, for all whose only need, whose only crying want, is salvation from sin; — if *they* have, in a most emphatic manner, been constituted the stewards of the manifold blessings of God through Christ Jesus the Lord. This denominational action is needed, likewise, to insure a union amongst friends for obtaining necessary pecuniary means towards a more generous circulation of religious truth, as we understand it, through the channels of the pulpit and the press. If this truth is, as we believe, the gift of God, it must not be wrapped in a napkin, but must be diffused, because men need it; because without it they must experience moral ignorance, idiocy, and death. And how can this beneficent ministry be undertaken and perfected, without preachers, or Christian teachers? and how can they be sent without stay, staff, and scrip, — without bread? and how shall these be obtained, independent of warm hearts and willing hands? Hence the imperative duty of Unitarian Christians to engage at once, and most assiduously, in missionary enterprises.

Lastly, the whole Unitarian body need to be informed that there is a central institution, which has been incorporated for the very purpose of carrying out the last suggestion respecting missionary operations. The American Unitarian Association is pledged to the greatest possible efficiency in this behalf, and hence the active measures they have adopted to interest men and women of like faith in the cause they have so deeply at heart. The Executive Committee only need material aid, to give spiritual aid and comfort to thousands. Somebody has observed that it need be no cause of anxiety to know how sin got into the world, but how it may be got out of it. Sin is the admitted cause

of all the unhappiness in the world. In proportion to the efforts made for its removal will be the realization of Christ's promise, that it is more blessed to give than to receive. Friends of the Unitarian faith are always ready to afford temporal relief when needed ; but are very indifferent to appeals for the removal of spiritual pauperism, to which nearly all of the inquietude, vexation, and physical sufferings of life may be traced. It is in the power of these friends to spare a portion of their superabundant wealth, for so noble, for so godlike a charity ; they might soon find, to their exceeding joy, that every heart, however indirectly relieved of its burden through their agency, would cause a delightful buoyancy in their own. They might soon feel conscious that every pillow smoothed by their ministry of love would send a refreshing peace to their own couch. It should be remembered, however, that Christian charity is not limited to this or that sphere of action. Every heart that loves, moves in its own appropriate orbit, shedding its own warmth, very feeble it may be, — diffusing its own light, quite taper-like, most probably, — but none the less necessary to perfect the light and life of the moral world. It is the tiny strands which make up the cable that holds the gallant ship to her moorings ; and it will ever be the small offerings of benevolent souls which shall afford the anchor of spiritual hope to the unpiloted, tempest-tost voyager. In this connection, would it not be wise, would it not be noble, for every Christian society, no matter how small numerically speaking, to step forward at this moment, and contribute all it can to swell the funds of the American Unitarian Association ? We have not a parish that could not make its minister a life member. We have not a parish that would not be all the better off for an organization of its members in behalf of the objects contemplated by the

Association. Let the rich give of their abundance, and the poor of their penury. Let it ever be kept in mind by all, that the magnitude and costliness of a gift unto the Lord will be in proportion to the purity of the motive with which it is offered.

FORETASTES.

"And have tasted the good word of God, and the powers of the world to come."

WHAT the future looks to a man, colors for him his life in the present, and his faculties are drawn into a use correspondent to whatever rises up before him, as the object of his life. Under the influence of what our future is to be, as we hope, our nature quickens, our minds are shaped, and our courses in life turn. There is in the young man the feeling of what life may prove to be for him; and under that hope, that possibility, his aims take their direction, and his efforts are made.

Before one man, in the vista of years, there is a merchant's honorable success, the result of industry, and fortitude, and success, and that quick use of events which is almost like the mastery of them. And with admiration of this future, the powers of the man rise within him, and strengthen, and make for their object, as though claiming it by nature.

Another man has before him what can be reached only in long and painful years. And the more solemnly he is persuaded of the difficulty of his purpose, the better fitted indeed he is for attempting it. He has before him, in the long distance, heights of spiritual worth, which he will

climb, — ascending paths, up which have gone men of the “great immortal names, which are not meant to die,” — ways so painful and often so sad, before those regions are reached where learning opens into wide views, and earthly darkness lies below. And on the soul of the man, as he looks up these heights, there fall the shadows of them ; — shades with which he grows solemn and earnest. There is on him the spell which only the right persons feel, and with the strange feeling of which they grow more fit for those paths which can be climbed only in loneliness and with a struggling soul.

Away in the future, — the long future, — that in which the gates of the grave open and shut, and beyond those gates, there rise thrones and principalities, and there hang crowns jewelled and glorious. And of these heavenly objects there is the power on the soul of every believer in them. The saintly heights, which I long after, are high, very high ; and with looking up to them, my soul in me grows higher and higher in her aspirations and aims, and has her sight grow clearer, and sees things round her afresh, and looking more divinely than of old they used to.

Yes, on us dwellers in this world, on us souls that are heavenly not yet, on us in the flesh, with business to mind and families to provide for, on us now already there are the powers of the world to come.

But there are those who see and feel what this world is, only to feel themselves grow the more distrustful of the world to come. And they say, “Immortality, immortality ! Can that certainly be man’s when it is not nature’s ? Eternity, eternity ! Is that for man to last on in, while in it stars have been like motes, and suns have grown dim and vanished ? The world that is to come, — it is to come by having this world yield a way for it. But can this great

thing be hoped for man's sake? This world end for the sake of man! This world exist for the sake of man! — this world, on the face of which men are but like ants on a mole-hill, — this world, with a history like what geology tells of! Heirship to God! Is not it too great a thing, — a thing too great for belief, too great for man's misgiving heart, since worlds and ages are part of such an inheritance as God must give?

And to thoughts, such as these, and in the clear, cold light of science, what could be answered, — and how could faith justify itself to reason, — only that now already, at home, at church, in the street, the soul can taste the good word of God, and the powers of the world to come?

The decay, the death, under which all things perish, — empires declining for a thousand years, and insects fluttering through their tiny lives in an hour, — the mortality by which this round earth is a globe almost of human ashes and tears, — the vanity to which the creature has been made subject, though not willingly, — we feel it, suffer from it, confront it: but saying, living, and praying with Christ, in the presence of this awful mystery, we feel a law working in our hearts, — the law of the spirit of life; we taste "the good word of God, and the powers of the world to come"; and our hearts grow strong and hopeful.

The powers of the world to come, — powers which are powers because of the world to come, — how they make themselves felt in our hearts, by remorseful, repentant struggles, by holy longings and gentle prayers, and by passionate, irrepressible outcries! Movements of the soul, by which the soul itself is purified.

THE WORCESTER AUTUMNAL CONVENTION.

THE Twelfth Autumnal Convention assembled at Worcester, on Tuesday, October 18, 1853. Rev. Samuel K. Lothrop, D.D. was appointed President; Rev. I. Nichols, D.D. of Portland, Hon. John Davis of Worcester, Rev. Samuel Gilman, D.D. of Charleston, S. C., and Hon. Stephen Fairbanks of Boston, were appointed Vice-Presidents. In the absence of Dr. Nichols, the Hon. Henry Hubbard of Charlestown, N. H. was subsequently elected in his place. Rev. William O. White of Keene, N. H. and Rev. Solon W. Bush of Brattleboro', Vt. were appointed Secretaries.

Three questions were brought before the Convention by Rev. Dr. Hedge, the Chairman of the Committee of Arrangements, appointed at the previous Convention. These questions were accepted as subjects of discussion, and were as follows : —

1. By what means may the religious services of our churches be made more impressive ?
2. What constitutes membership of the Church of Christ, and a right to partake of the Lord's Supper ?
3. How may we promote greater concert of action in the churches of our connection, and is an association of churches for that end expedient or desirable ?

It was a part of the judicious plans of the Committee of Arrangements, which we hope will be imitated in subsequent Conventions, to have each of the above questions laid open to the Convention by a short and carefully prepared Essay. The advantages of this plan were obvious at once. The Essay presented clearly the important points involved in the question, and thus saved much time, and

shut off much useless discussion, hitherto given to attempts to make the subject generally understood. Opening at once the central views of the question by few and sensible words, it seemed to be an invitation for only short and sensible speeches to follow.

During the two days' session of the Convention, Essays were read, on the first question, by the Rev. Dr. Hedge; on the second question, by Rev. Rufus Ellis; while the third question was explained by Rev. Cazneau Palfrey, not by a written essay, but in a short speech, remarkable, like all speeches from his lips, for precision and force of statement.

It would occupy too many of our pages were we to transcribe all that was said upon these questions. Very full reports were given in the Register and Inquirer, and it will be sufficient for us to make such a record as may be not without its use as a permanent memorial of this Convention.

Of course, every one acquainted with the usages of our body knows perfectly well that the objects contemplated by the autumnal gathering of our friends do not include the proposal of any specific modes of action, or the passage of any resolutions of opinion. We assemble for the purpose of strengthening the ties of fraternal and social affection, and for a free interchange of thought and feeling on any subject that may have a present interest to our minds. How far the first-named object was accomplished will be apparent to every one who remembers, as all, we are sure, will long remember, the cordial welcome with which we were greeted, the elegant hospitalities to which we were received, the sentiments of Christian sympathy and affection that were expressed, and the impressive services of worship in which we unitedly joined.

In regard to the other object named, it must be recollected that the bare title of the question discussed affords but little more than a hint of the wide range of subjects that revolve around it, and which were more or less distinctly brought to view. Thus, under the first topic introduced, the great subject of public worship came up for consideration,—how it may be made more interesting, and more effectual for the uplifting and sublime end for which it is enjoined. So, also, under the second question, a great deal more was in the thoughts of the Convention than the mere matter of a technical church-membership; those thoughts were given to the inquiry, What was the divine plan of Jesus in instituting his Church, what must be done in order to stand in the position of true discipleship, and how does the life of the Head of the Church flow through all its members?

In short, it was evident from the earnest and devout words that were uttered during the discussions, that many hearts among us are longing for *a more fervent spiritual life*. The great question that was at the bottom of all other questions was, How may we lead that life ourselves, and how bring to it the men of this sensual and worldly age? That question brought to view great themes of everlasting interest, and of the highest of all moment. One who looked in upon these meetings, with a mind deeply interested in the passing schemes and passions of the day, might have found nothing to feed his soul, and might even conclude the assembly was famishing for lack of meat. A like mistake, we believe, was made of old, by those disciples who, absorbed in mere temporary concerns, did not see those things in which the Master found his meat and drink; and we recall his words, "I have bread to eat that ye know not of."

It is in a spirit of thankfulness to the friends of our faith in Worcester, and of gratitude to the Giver of all good, that we make these allusions to the pleasant gathering in that city. We pray that the blessing of Heaven may rest upon those who opened their homes and their hearts to receive us, and that God's all-quickening Spirit will make the friendships there formed, and the thoughts there uttered, the instruments to awaken a new and a diviner life in many souls.

We add, to complete the record of the public transactions of the Convention, that religious services were held on the evening of the 18th instant, when Rev. James W. Thompson, D.D. offered prayer, and a sermon was preached by Rev. Samuel Osgood. A second public service was held on the evening of the 20th, when prayer was offered by Rev. Cazneau Palfrey, a sermon was preached by Rev. Frederic D. Huntington, and the holy ordinance of the Lord's Supper was administered by Rev. Rufus Ellis. On the evening of the 19th, a bountiful collation was spread in the City Hall, at which about seven hundred persons were seated, and prayers and hymns and addresses added their holy influences to the social satisfactions of the occasion.

We shall close this account by giving in our pages the two Essays that were read at the Convention; subjoining to the first of these a speech that was made, upon the subject therein discussed, by one who, at our request, has kindly written out his remarks for our use.

The first Essay was by the Rev. Dr. Hedge, on the question,—

“How may the religious services in our churches be rendered more impressive?”

We, of all Protestant denominations, are most dependent on

our religious services. It concerns us most especially to have a worship which shall satisfy mind and heart, and do justice to our position. Our want, as a sect, is a want of outwardness, of something positive and stated on which to concentrate our ecclesiastical life. In the absence of any formulary or confession of faith, in the absence of any episcopal or ecclesiastical organization, we need somewhere a point of resistance, a re-agent within our own communion,—something that shall serve to represent us to ourselves, and keep us from being dissipated by our excessive fluidity.

This fluidity, which distinguishes us from most Christian sects, is in many respects a desirable quality and a happy privilege. It is certainly better than the rigid immobility of some communions. Still it is not an unmixed advantage. Something between the two extremes might be better than either,—an intermediate formation, more solid than the one and more plastic than the other, sufficiently pliable to admit of ready modification and reform, and sufficiently adhesive to hold its own. We need a binding and concrete element that shall give us consistency and give us form. And for this we must look to our worship. A ritual or mode of worship which shall duly consult the cultivated taste and the devout sentiment, without offending the critical understanding, is a great want in our ecclesiastical commonwealth. Such a worship would do more, I fancy, than any one external agency, to strengthen and unite the churches of our communion.

That our present mode of worship does not satisfy these conditions, I think the majority of our denomination have long felt. Our present worship, so far as we are concerned, is an accident. It is not the product of our theology, it is not an exponent of our theology. It is something which has come to us from our Puritan antecedents, and which we have retained only because, while exercised with questions which seemed to us of far greater moment, we could take no thought for this. We have adopted or rather inherited the Puritan worship, which unites the imperfections of the two extremes of the Protestant Church, the Episcopalian and the Quaker, without the advantages of either. It has what our fathers deemed objectionable in episcopacy, namely, its

formality, while it lacks the peculiar advantage of episcopacy, its dignity and its historic associations. It has the poverty and jejuneness of the Friends' meeting, without its idealism and without its freedom.

When men meet stately for religious worship, there springs up inevitably a certain staidness of manner, which is nothing more than the necessary result of the love of order and uniformity natural to man. It is not so much a necessity of worship as it is a necessity of human nature. It is found in courts of law as well as in the temples of religion. The question is not whether worship shall be formal; it will always end in that, however free and spontaneous at the outset. The question is not whether it shall be formal, but whether the form shall be well digested, rounded, and complete, whether it shall have dignity, decency, and liturgical significance, or whether it shall be the shapeless, ragged, accidental formation into which the congregational service so readily degenerates, none the less formal because it is unwritten, and none the more finished because of its sameness.

It has been the tendency of Puritanism to degrade the idea of worship, to put worship below doctrine in the administration of religion. When Puritanism began its work, it might be necessary, as an antagonist measure directed against prelacy, to disparage what seemed to be merely technical and material. It was natural that men who were ejected from their temples, and divorced from their old liturgical associations, who when they met in the exercise of their religion must meet in unconsecrated places, where chance or convenience permitted, should learn to think lightly of externals and of forms. It was unavoidable that men who were doing battle for spiritual freedom with the Prince of this world should throw themselves into that controversy with an absorbing zeal; that they should think more of dogmas and questions of church polity than of ritual; that their prayers should be more doctrinal than liturgical, and their very singing a kind of polemic exercise. Those times and exigencies have long gone by, and the modes they engendered and the ministries they craved are no longer needed and no longer fit.

With enlightened men of all denominations, theology is no

longer a battle-field of schools and creeds, but a religion of truth too sacred and too subtle to be forged into dogmas, to fight with or fight about. It is felt that the systems which have heretofore formed the topics and the weapons of contending sects are all ineffectual attempts to express what language can never grasp, or, grasping, can never hold. In this conviction the enlightened of all Protestant communions have come nearer together. And though the ideas and psychological tendencies represented by the various confessions may still furnish a legitimate basis for denominational differences, they furnish no legitimate ground for controversy. There still remain here and there some hard representatives and impracticable champions of antiquated creeds, whom nothing on this side of the grave will convince that the kingdom of God is not bounded by their platform, nor God's grace locked up in the mortmain of their traditions. Let the dead bury their dead. The new generation, I venture to say, will not persecute each other for the sake of abstractions.

Polemic theology has lost its hold on the mind. Doctrinal divisions and discussions have lost their interest. In the public services of religion, dogma must now give place to worship. And the principle and rule of worship must not be doctrinal, but æsthetic. Taste and sentiment, rather than the speculative understanding, should be consulted in these exercises. They should aim rather at devotional effect than at philosophic accuracy. For the Church is one thing, and the school is another; and an act of worship is not a confession of faith. Whatever the Church in its best ages has accepted and hallowed should be available to us, though not exactly identical with our doctrinal statements. In doctrinal statements we seek to distinguish ourselves from the rest of the Christian world. In worship we should seek an alliance with the Church Universal.

I desire for our public ministrations of religion more of the spirit of worship. I desire for them more massiveness and dignity, a severer style and a grander expression. Whether these are possible in our own communion remains to be seen, and can only be ascertained by patient experiment.

One important aid to this is the use of liturgical forms. I am

well aware of the prejudice which exists in many of our congregational churches against the substitution of forms in the place of extempore prayer. But this feeling; I think, is founded in tradition rather than reason, and will not bear examination. Theoretically, I can see no objection to forms of prayer, which may not be equally urged against stated worship altogether. It is feared that the sameness of a liturgy must render it wearisome; that the prayers must lose their force by constant iteration. But this fear is unauthorized by the experience of those churches in which forms are in use. It is not found that the interest in the service diminishes with constant repetition. On the contrary, the attachment of the worshipper to his liturgy increases with its use, and oftentimes, I fancy, the book of prayer constitutes his chief or sole attraction to the communion in which it is used.

I am far from wishing to exclude extempore prayer from our churches. There are occasions, crises, states of feeling, on the part of the congregation or on the part of the minister, which imperatively demand it, which crave this utterance in order that the hearts of the worshippers may blend in true communion, and when, without this utterance, the service would be a mockery and a lie. If I must choose between the rubrical immobility, the stark, inexorable fixedness of Episcopalian worship, which tolerates no spontaneity and allows no place for any free, devotional utterance inspired by the feelings of the speaker, in which nothing can be changed but by permission,—if I must choose between this and the rudeness of the congregational service, if I must be bound to one or the other, I certainly should choose the latter. But I believe we may have what is best in each, without the defects of either.

I would have extempore prayer whenever the feelings of the preacher demand it, whenever it gushes in the heart and rushes to the lips. I believe such a prayer is better, truer, more quickening, than any liturgy. But I would not have the preacher obliged to offer extempore prayer when, from the state of his feelings, it is not and cannot be a genuine act, a breathing up “from the burning core below”; when, instead of drawing from the heart, he is drawing upon his inventive faculty; when, instead of

being moved by the Spirit, he is pricked by necessity, and, instead of saying what he feels, he is feeling for what he shall say; and when the effort to say something is so evident, and so evidently painful, that the hearers, instead of feeling with him, must feel for him.

A strong, and with me a sufficient, argument in favor of liturgical forms is, that they make the hearer a party to the prayer, and, by his response, if he choose, an active participator in it. This response on the part of the worshipper is absolutely necessary to realize the idea of common prayer and of social worship. Were it only the "Amen" of our Methodist brethren, even that would be better than absolute silence. Any thing rather than the sullen irresponsiveness, the dumb insensibility, of our congregational worship; any thing that shall bear witness to the ear of the preacher, that down there in the pews there is congregated an auditory of living souls, and not a collection of empty masks or senseless automata.

Add to this the traditional interest and historic dignity which belong to these forms, if the liturgy embrace, as I would have it, the best of the ancient litanies and collects, of which fragments are found in the Episcopal Book of Common Prayer. It may not be generally known how ancient these fragments are. Compared with these, the Church of England, which inherits them, is a thing of yesterday. Long before that Church had severed herself from Rome, and before Rome had severed herself from the East, these prayers are found. They may be traced to the age succeeding that of the Apostles, and not improbably portions of them may have been used by the Apostles themselves. They were heard on the banks of the Orontes, on the shores of the Bosphorus, and in the city of the Ptolemies. They were heard from the golden mouth of St. John of Constantinople; they were breathed by the saintly Ambrose, and iterated by the mighty Augustine. In the use of these, we draw near to the early Church; we hear the voices of the saints whose names are written in heaven; we breathe the air of an heroic age; we commune with the just made perfect. It is something, surely, to Christian sympathy, to connect our devotion with these great memories, to inhale them with

these august associations, to pray in fellowship with the Church Universal.

These may seem to you trifling considerations, and the whole question of liturgical forms may seem to you one of secondary importance. Be it so; yet the question of public worship, its methods and its needs, and what may be done to elevate its character and enhance its effect, is not one of secondary import. It is one in which the best interests, it may be the very existence, of our connection are involved. As such, I recommend it to your thoughtful attention.

The following remarks were made by the Rev. George E. Ellis, during the discussion on the subject of the above Essay :—

I have felt and have been much affected by the truth which has been so tersely and so beautifully set forth in the Essay read by Dr. Hedge. It deals with a real difficulty of which we must all be painfully sensible, namely, that the devotional exercises of our public worship do not seem to lift the hearts, to engage the feelings, and to meet the wants of all the members of our congregations. I can also assent to most of what has been said by the various speakers who have preceded me, though some of them have uttered what seem to me to be only half-truths. But I cannot believe that a liturgical service, understanding by that term what is usually expressed by it, will meet our wants, or essentially quicken the devotions of our congregations. The difficulty reaches deeper than it is in the power of a mere book, or form of service, to go in its ministry in our public worship. It would be invidious to institute a comparison between the amount of real or apparent earnestness and heartiness of devotion in our own congregations and in those of the Episcopal denomination, though one may hold an opinion of his own on that point. But the issue might be tested within the bounds of those who sympathize with us in matters of doctrine. For a number of the Unitarian congregations in England use a liturgical service; yet it would by no means be conceded that there is more of the life of devotion in these congrega-

tions than in those who follow the common congregational mode of service. The book does not necessarily make it more easy for the heart to engage in worship; nor does a free utterance in prayer interpose any obstacle to devotion.

Besides, we cannot but ask, Where is our liturgy? Where is the book, or whence is it to come, that will meet all our wants, and satisfy our differing judgments as to its proper method and contents? If scarcely any half-dozen of our congregations are willing to use the same hymn-book, how many of them would use the same liturgical service? Mr. Clarke has stated very ably and very happily his own experience in the matter, in instituting a form of service which the members of his society were to put to trial, leaving it to be retained or superseded, according as it might or might not prove acceptable to nearly every one of them. They all accorded with it. But it is to be remembered that the society which that respected brother had gathered was formed with a view to some peculiar convictions and methods of their own: they were persons who were not satisfied in the churches which they left to form another. A minister's experience amid such a people might differ from that which a minister would meet with in one of our ordinary and established societies. It might be found utterly impossible to induce any one of our societies to accept a liturgy. At any rate, we must wait till we see the book.

But why should the prayers or the devotional exercises of our congregations require to be set forth and arranged in a book, any more than the lessons of instruction and Biblical interpretation which form the staple of preaching? Why should not the sermons be read, while the people follow the perusal of them from printed copies in the pews? Some ministers now-a-days might be trusted as more sound and safe in their extempore prayers, than in their preaching. It might comfort and edify some congregations, to have their ministers at liberty to pray, but obliged to read some well-digested sermon from the printed page. Indeed, when the English Book of Common Prayer was first sent out by authority to the churches of the Establishment, it was accompanied by a Book of Homilies, or Sermons, which the ministers were to deliver. And why was there not as good reason for the

latter as for the former arrangement? Certainly it would be difficult to offer a sound argument why we should be compelled to pray in the words which another had written, and be left at liberty to set forth Christian doctrines and duties in our own words. One speaker has advocated the use of a liturgical service, because of the presence of four *deaf* persons in his congregation, who cannot hear the minister, but who could follow a book. Now here is half a truth; let us have the other half of it. I have, in my own society more than four *blind* persons. They can hear the prayers, but could not read them. What is to be done with these blind people?

Have not some of the lessons of history been slighted or reversed in a portion of the reasons on which the adoption of a liturgy has been advocated? There was a time when those from whom we derive our descent and the usages of our churches all used a liturgical service. Why did they dislike, reject, or abandon it? They complained of its rigidity, its coldness, its formality, its cramping effect upon the devotional feelings, its restraint upon such freedom of utterance as occasions and circumstances prompted, and they alleged against it some of the very same deficiencies as are now charged upon our mode of service. Now, if we propose to retrace the steps which they took to undo their work, and to throw contempt upon a lesson which they taught and practised by so earnestly, and with such full persuasion of its wisdom, let us at least be well satisfied of our reasons for so doing.

The simple truth is, we have an ideal of perfection which we wish to see realized in every thing, and it is this which makes us impatient under the deficiencies and short-comings and failures even of our best plans and methods. We have an ideal of the worship which ought to engage all the members of a Christian congregation, of the heartiness, the spirituality, the intelligence, and the glow which ought to attend the devotions of a mixed assembly in the place of prayer. Thank God for that *ideal*. It is of itself worth much to us. But how shall we realize it? How shall we remove the obstacles which lie in the way to it, and turn to its service all the means which are within our reach to secure it? That is the question which we have to answer. We must

regret very sadly the wandering looks, and the wandering hearts, and the undevout spirits, which may be found in our congregations. Still, there may be more devotion than we suspect, and the case may not be actually so bad as we fear. But will a book relieve and remedy this state of things? I do not believe that it will.

For these and other wants, and to secure many good ends in our congregations, I could wish that we had a Manual of Devotion such as I can conceive of, which, without a stereotyped ritual for each occasion of worship, should recognize distinctly the great events of Gospel history, the great truths of the Christian religion, and the marked periods in human life, and in each changing year. This Manual, by bringing together appropriate passages of Scripture, with hymns suited to the event, the truth, or the season, and furnishing some other facilities and helps, might serve to make our pulpit ministrations more systematic, might help to advance the work of a religious and Christian education, and might redeem our services from the fragmentary and unconnected character which too often attaches to them now.

But after all, nothing can supply the lack of the true spirit of devotion in the heart of the worshipper bending in penitence, gratitude, or trust before his Maker; nor will any device of ours help to kindle that devotion. The Holy Spirit of God alone can do that. Nor is it natural that a fervent and struggling human spirit should seek the aid of a book in proffering its petitions to God. Our spontaneous ejaculatory prayers are the heartiest and the most devout that we ever offer. When a child goes to his father to proffer some fond request, or to express some deep feeling, he is not wont to read it out of a book, but he speaks it from his heart in the words which his heart furnishes him. When we can thus pray, a book may not, indeed, hinder our prayers, but it certainly cannot be essential to us.

The following Essay was read by Rev. Rufus Ellis, on the question, —

What constitutes membership of the Church of Christ, and a right to partake in the Sacrament of the Lord's Supper?

In compliance with the request of the Committee of Arrangements, I shall attempt to answer this question in as few words as possible. Of course, amongst us, all such answers are given, not as by those who would have dominion over a brother's faith, but rather as by those who would be helpers of a brother's growth and joy. The question has gained a peculiar interest in the midst of us, not only from a very noticeable neglect of the ordinance of the Supper amongst us, as amongst all Protestant denominations, but also from that earnest plea for a birthright Church which is consecrated to our hearts as the last earthly work of our lamented brother of Augusta, Maine, who served so faithfully in the ministry of the Gospel until God took him. Any subject which is associated with his memory cannot fail to engage our attention, even if, in that free spirit which he loved, we should be compelled to dissent from his conclusions. But without further delay, I reply to the question as follows.

The Sacrament of the Lord's Supper is a commemorative observance, which has been providentially appointed for the company of Christians. And this again leads to the inquiry, Who are Christians? To which I reply, All those who have confidence in Jesus of Nazareth, as the Christ, the Messiah, the Son of God, the Mediator between God and man, and are earnestly desirous of securing in heart and life, on earth and in heaven, for themselves and for humanity, the salvation which he has brought. He of whom thus much is true is in a way to be saved, is justified, although there may still be much in his affections and outward deeds that calls for unceasing struggle and prayer. All of whom thus much is true should be invited and entreated to sit down with the Master at his table in his earthly kingdom, that they may grow in the favor of God and in the love of Christ. With this limitation, the Communion service should be regarded and used as a means, not as an end. And there seem to be two extremes in this matter, which are equally to be dreaded. On the one hand, we must not so clothe the Sacrament with mystery, and speak in such large phrase of the holiness which is to be demanded of all who take the Christian name, as to repel the timid and anxious, and cause them to defer Communion until the sands of life have

nearly run out. On the other hand, we shall lose the glory, worth, and efficacy of the ordinance, if we treat it as a birthright, and make no attempt to associate it with a Christian experience, by urging upon all an essential prerequisite of Communion, a measure of trust in God and Christ, faith at least as a grain of mustard-seed, and a certain definite purpose of holy and pure living.

Let there be the uttermost of care and energy in the work of the Christian training of children, let it be a part of the pastor's solemn charge to develop a distinctive Christian experience; but unless he succeeds in this, let him still hold this ordinance of the Lord's dying love in reserve, to mark the time when, in faith and fear and love, with devout meditation, the life of passion shall pass into the Christian life, and the kingdom shall at least be seen by the newly opened and single eye. So long as we lack a Christian experience, it is better for us to be separated from this Christian ordinance than to be allowed formally to participate in it, because we then bear a name which truly describes us, and our outward position witnesses for our inward poverty, and says to us constantly, 'One thing thou lackest.' Where this ordinance is participated in as a matter of course, it is either meaningless, or it actually becomes a cover to hide our sins from our eyes, or it helps to encourage the pernicious fancy that man is born a Christian, when in truth he is only born with a capacity to become a Christian, a capacity which is to be realized through the establishment of the good, and the mortification of the evil, within him. Now this change is by no means a matter of course; we must try to secure it for the child as maturity succeeds to childhood; but as man and the world are, we may find, spite of all that we can do, that many are called, but few chosen, and that few will enter in at the strait gate. Doubtless many persons are deterred from an outward profession of Christianity through the ordinances, by a strange dislike of forms, strange if we consider that Christianity is as little formal as any religion can be and live; doubtless, as they are not all Israelites who are of Israel, so some who are not of Israel in outward appearance are Israelites indeed, in whom there is no guile. Unquestionably, moreover, the neg-

lect of Christian nurture has left many of our churches in the possession only of the Simeons and the Annas of our faith, whose prayer, "Now lettest Thou thy servant depart in peace," must soon be answered, and the church left empty. And yet, after all, if one were asked, "Why is Christian communion so much neglected?" the true cause lies deeper than any influences from a more or less rigid rule; it is to be found, I am satisfied, in our profound natural aversion — yes, aversion, it is not too strong a word — to a distinctively Christian life, a life of love and cross-bearing, of piety towards God and humanity towards his children. The heart of man is full of passion and worldliness. Account for it as you may, or refuse to account for it at all, the fact remains. Men feel that they are not fit for the communion of saints; they are repelled, not attracted, by the Saviour; they are only nominal Christians, and when the fountains of the great deep within them are broken up by sorrow, or by the prospect of death, or in any way, through the persuasions of the Holy Spirit they will tell you, and they speak what they know and feel, that they never have been Christians. Now what will the ordinances avail such, before they have been renewed in the spirit of their minds? The evil is of the heart, and no mere change in outward organization can reach it.

Perhaps the observance of the Sacrament might be made almost as general as attendance upon the Sunday services now is; but, as it seems to me, we should only gain thereby a new formality. In quarters where church-membership is universal, the majority of communicants are not Christians in any high sense of the word. Somehow there will always be a distinction between Israelites and Israelites indeed, and the more earnest the form of faith, the more marked will this distinction be. We may add, for the sake of any who are inclined to believe that more liberal terms of communion would attract a larger company, that much experience points just the other way; the wider the gate, the fewer enter. The proportion is not direct, but inverse. Why should it not be? When the gate is well opened for the especial behoof of worldlings of every description, they turn upon you, — with a sort of justice too, — and rejoice that it is of no use to enter; that they are as well off where they are; that you are not at the right gate, for that

is strait, whilst yours is not; and for all your zeal in making the way easy, they will have less desire to go in. Believing, as I do, in the progress of the world, I am persuaded that the disinclination to observe ordinances, whilst on the one hand it convicts us of worldliness, does also witness for a growing sincerity, an unwillingness to cry, "Lord! Lord!" when the cry is meaningless or worse.

Let me add a single word, lest I should seem to underrate the labors of the lamented brother to whom I have already referred. The views of Christian Communion which so much interested him are admirably fitted to call our attention to the wants of our Christian times in this respect, and to the necessity of a most earnest effort on the part of parents and teachers to bring the child as soon as may be into loving communion with Christ. Undoubtedly a Christian profession should be proposed as the first act of opening manhood and womanhood; the faithful pastor will seize, as the faithful parent will afford, seasonable opportunities for winning the young heart before the world shall come in like a strong armed man to take and keep possession. We shall truly and well honor the memory of our departed brother in Christ by consecrating ourselves afresh to this work, which he loved so well.

DR. BEECHER'S CONFLICT OF AGES.

WHILE many of our readers have no doubt carefully read this work, and others have obtained a knowledge of its character from the notices of the press, and particularly from the able review in the *Christian Examiner* of last November, our *Journal* may perchance fall into the hands of a third class, who may be glad to find here a brief account of the most remarkable theological publication of the last year.

For the benefit of such we may say, in few words, that the conflict of which Dr. Beecher's book treats is the conflict of opinion concerning the native and original depravity of man. On the one side have been those who have affirmed this depravity to be congenital and total, so that man from his birth is under the wrath and curse of God, and this class is represented in history by Augustine and Calvin, by the Reformers and Puritans; while, on the other hand, there have been men in all ages, in large numbers, of the highest character for intelligence and piety, who have opposed this doctrine, viewing it as at war with the character of God, and hostile to the best interests of man, believing that the honor and justice of the Creator demand that all his children should have a fair chance to attain to virtue and happiness, and that for this reason they commence existence in innocence, and with natures as well fitted for virtue as for sin; and this party is represented in history by Celestius and Pelagius in the early Christian ages, and by the Unitarian writers of the present day. The effect of this antagonism in the bosom of the Christian Church is described in clear and strong words. It arrays sincere Christians one against another, and prevents any common united action, so that the Church of Christ is like a steam-ship whose paddles move in opposite directions: it has motion without progress, and is falling a prey to the winds and currents, instead of moving on triumphantly over them.

It is the object of the book to show that the cause of all this conflict lies in the misadjustment of these two above-named opinions; that in fact both of them may be true, if we will only admit another opinion which may be held by both parties, and which may reconcile them together.

To prepare the way to state this third opinion, Dr. Beecher proceeds to prove the inherent strength of both the

Calvinistic and the Unitarian view of the nature of man. The fact that man is a depraved being lies in the universal consciousness of the race. Unitarian writers have affirmed it most strongly, though they dissent from the Calvinistic explanation of the cause and extent of this depravity. On the other hand, how can it be honorable and just in God to bring his children into the world with these tremendous proclivities or liabilities to sin? Any satisfactory theology must meet that question. These feelings of what it *is* honorable and just in God to do, and of what it is *not* honorable and just in him to do, spring from those natural judgments which God has made the human mind to form with intuitive certainty, and are themselves the primeval and divine revelation of the principles by which he regulates his own conduct. Calvinistic metaphysics must admit this. Calvinistic expositors have allowed it, and the Scriptures themselves confirm it. Here, then, we have the great conflict before us. Both views are real, true, and well sustained, and yet, as now adjusted, they are at war with each other.

The next step in the book is a review of the unsatisfactory ways in which Christians have hitherto attempted to get rid of this conflict. The first is that which *denies the authority of our intuitive convictions of honor and right*, and takes refuge in the sovereignty of God, with a plea of mystery, and that the case lies beyond our ability to judge. But men do judge, and will judge, and the reaction from the dogma that man has forfeited all rights as a new-created being, and is born under the curse of God, cannot by any such defence be resisted. In answer to those who say that any attempt to apply our sense of honor and right as a rule for God is an improper rationalizing, Dr. Beecher contends that the duty of such an application is enjoined by the word of God; that this duty is

"revealed as plainly as the doctrine of depravity, that such intuitive convictions of the human mind are, in fact, a revelation, and a law of God himself; that their authority is supreme, and that God adopts them as the rule of his own conduct, and admits that he is bound by them, and declares that he always observes them, and is ready to have all his acts tested by them. Therefore, in denying that he has done such acts as these divines [Orthodox] ascribe to him, we not only stand on Scripture ground, but, still more, we obey an explicit requisition of God, and do him the highest honor.

"The intuitive convictions of the minds of created beings, as to honor and dishonor, right and wrong, are the most important in the universe. They are the voice of God himself in the soul. On them all just views of God depend. On them, as a basis, his universal and eternal government must ever rest. Shake them, and you shake the very foundations of his kingdom; for righteousness and judgment are the habitation of his throne.

"Moreover, so long as any one clearly sees what he regards as acts of God to be at war with these fundamental principles of equity and honor, genuine, honest, and honorable conviction of sin, confession, and repentance, are impossible. To thinking minds in this state it is of no avail to resort, by a familiar analogy, to the case of a man who has fallen into the ocean, and to whom a rope is thrown. In vain are they told that he will not waste his time in speculating whether he was thrown overboard honorably, or dishonorably, or accidentally, but will at once lay hold of the rope, that he may be saved. To those who speak thus they will say, 'You do not reflect that a spirit cannot lay hold of the rope of salvation without repentance, and that true repentance implies a sincere confession that the conduct of God has been honorable and right, and that of the sinner dishonorable and wrong; and this is the very point on which we have difficulties which we long to remove, in order that we may confess sincerely and honorably, and not hypocritically, and under the influence of selfish fear.'

"The only practical course, so long as these views are retained, is to suppress or prevent, if possible, such an action of the moral nature. Within certain limits, this is possible. The influence of

early education, and a reverence for sacred things, may keep the minds of many at rest. If objections are raised, the consideration of them may be declined, on the ground that the system of Christianity 'is not a system of common sense, but of profound and awful mystery,' and that it is not to be tried before the bar of reason. They can be taught to withdraw their minds from all such questions, and fix them on the facts as developed in experience and in the Scripture, and to aim at practical results. As the system in question now stands, this is clearly the wisest course for its advocates. For, so far as the minds of men can be called away from such points, and fixed on the legitimate evidences of their guilt and ruin, many will be alarmed, and brought to seek salvation in Christ. And, to a very considerable extent, by organization, and the pressure of denominational public sentiment on the mind from childhood, this can be done.

"Nevertheless, since these facts are within the proper province of the mind, a universal and permanent suppression of the action of the instinctive convictions of the human race as to honor and right is not possible, and, if it were, it is not in accordance with the purposes of God that it should be effected. He has done nothing at war with those principles of honor and right that he has implanted in the human mind; and therefore he does not fear to have his system judged by them. Nay, there is reason to believe that he has allowed these principles to be embodied as at present they are in the Unitarian body with a view to this result."—pp. 113—115.

The second unsatisfactory way of explaining this great conflict is that which *denies the fact of our utterly ruined state*. As the former is the Old School Orthodox view, so this latter is the reaction from it, and is the prevailing Unitarian view. In regard to it Dr. Beecher says:—

"When we consider the original character of the Puritan fathers of New England, and their strong attachment to the faith of the Reformers, it may seem surprising that a defection from their principles so extensive, and including a body of men of so much intellectual power, should have occurred as it has in the very heart of New England.

"With some, a ready and familiar solution of the fact is, to refer it to the depravity of the human heart, and its aversion to the humbling truths of the Gospel. But, although I am as fully assured as any one can be of the deep depravity and deceitfulness of the human heart, I cannot believe that this solution can furnish a full, adequate, and truly philosophical account of the matter. I do not believe that this great mental movement and revolution will ever be properly understood, until it is seen and conceded that the influence of an important part of the truth of God was one of the most powerful causes which was concerned in producing it. I refer to that part which I have already developed in the statement which I have made of the principles of equity and of honor, in the dealings of God with new-created minds.

"The reality and truth of those principles, it will be remembered, has been in all ages fully conceded, or, rather, asserted by the orthodox; and the only ground of justifying God, in not applying them to men in this world, was the allegation that he imputed to them the sin of Adam, and regarded them as having thus forfeited all their rights. The invalidity of this justification I have already set forth. Is it to be wondered at that the free and powerful minds of New England could not always be held by such views, or that they should at last recoil from the whole system which was made to rest upon them? Even before the full and open development of Unitarianism, many of the strongest and most thinking minds were reacting against the system which this view presented to them." — pp. 117, 118.

Dr. Beecher then refers to the opinions of celebrated Unitarians; the first President Adams, Judge Story, Dr. Ware, Dr. Channing, quoting from the last writer an argument against the doctrine of total depravity drawn from the fact that it contravenes "those great fundamental principles of morality written in our souls"; and of this argument, Dr. Beecher says:—

"Let no man despise it, or think fairly to meet it by alleging that human pride or carnal reason, or hatred to the

truth, is its moving power. It is not so. Its moving power is to be found in those great principles of honor and right which are a part of that natural law of God which he has inscribed on the soul of man, and which is rightfully invested with his own supreme authority.

"Moreover, as an argument it is adapted to operate with immense power on a rational mind; and, unless some different adjustment of the system can be made, it is unanswerable, and logically fatal to the scheme; nor will it ever be possible to prevent a large class of minds from feeling its power and yielding to its influence. It has in it a principle of vitality which cannot be destroyed. Unless it is recognized, and the system so stated as to harmonize with it, it will surely cause eternal conflict and division. The radical doctrine of depravity will still live; for it is true, and cannot die. But it is impossible that the human mind, especially after it has been so educated and elevated as to feel the generous and honorable spirit of Christianity, should not respond to such an appeal." — pp. 127, 128.

Still, with this element of vitality and power in it, Unitarianism does not carry with it the whole Christian community, because it encounters a violent reaction from the facts of the world's history, from the statements of Scripture, and from the testimony of Christian consciousness, all going to prove that some new adjustment of this system is necessary to bring it into full harmony with truth.

The third unsatisfactory way of explaining the conflict is that which admits the utterly ruined state of man, and admits also the necessity of ascribing the principles of honor and justice to God, and yet finds a refuge *in denying the existence of any future punishment, and thus ends in the doctrine of universal salvation.* The case of John Foster is particularly referred to, as one of deep significance. But against his conclusions there will always be a general reaction in the Christian world, because the doctrine of a future retribution is so clearly revealed in the Scriptures.

The fourth unsatisfactory way of explaining the conflict is that of the New School Orthodoxy, which seeks to conciliate the principles of honor and right, so much contended for by Unitarians, and for this purpose attempts to modify the doctrine of depravity by *denying the existence in man of a nature in the strict sense sinful and deserving of punishment anterior to knowledge and voluntary action*. Dr. Beecher speaks of this view as giving "great relief to the mind," and believes that

"it has effected an incalculable amount of good. It has exerted a penetrating and powerful influence on the Old School theology. It has acted as a counterpoise against its tendencies to paralysis and inaction, and rendered it more direct and aggressive in its appeals to sinners. It early exploded the idea that unregenerated men could properly be received as members of churches, or assume the office of preaching the Gospel. It elevated the standard of piety and activity in the clergy and in the churches. It aroused and developed great intellectual activity in theological investigations. Its great idea is, the power and duty of holy action. It has accordingly communicated an impulsive energy to every interest and department of society.

"It has, moreover, been instrumental in arousing the attention of multitudes to religion, and exciting them to earnest efforts, and leading them to true repentance and faith. And, in connection with its development, and under the influence of its advocates, the modern system of benevolent enterprise came into existence and was matured and established. The system, therefore, contains in itself many elements of great, varied, and lasting power. Yet it has not succeeded in uniting the Christian community; nor, thus far, does it seem to be approximating towards it. It has not superseded a reaction; it has always been violently opposed, and is no less so now than at any other time." — p. 167.

The causes of this reaction are then unfolded at length; but this part of the book will have less interest to the general reader. It involves the discussion of nice metaphys-

ical points, on the questions how sin can originate in an innocent nature, and whether the logical consequence of the New School doctrine be not an ultimate reference to the divine efficiency in the production of sin. He thinks that "the deep depravity of man, even before action, seems to find a response in facts of human consciousness, and in the word of God." Accordingly, many look upon the New School system as superficial, and there is a reaction in favor of more experimental and profounder views, which call for a new adjustment of our statements on this subject.

The fifth and last unsatisfactory mode of treating this subject is that in which the fact of man's ruined condition is admitted, and the principles of honor and right are retained, *without the perception of any possible mode of reconciling those views with each other.* "In this case the mind comes, for a time, under the oppressive and overwhelming consciousness of existing, apparently, under a universal system which is incapable of defence, and under a God whom the principles of honor and of right forbid us to worship." The few pages in the chapter, of which these are the opening words, are written with terrible power. It is awful to think how many persons have been exercised by "the appalling and confounding" apprehensions which Calvinism awakens. On this subject we must let Dr. Beecher speak for himself.

"All the common modes of defending the doctrine of native depravity may have been examined and pronounced insufficient, and the question may urgently press itself upon the mind, Is not the present system a malevolent one? and of it no defence may appear.

"Who can describe the gloom of him who looks on such a prospect? How dark to him appears the history of man! He looks with pity on the children that pass him in the street. The more violent manifestations of their depravity seem to be the unfoldings

of a corrupt nature, given to them by God before any knowledge, choice, or consent of their own. Mercy now seems to be no mercy, and he who once delighted to speak of the love of Christ is obliged to close his lips in silence, for the original wrong of giving man such a nature seems so great that no subsequent acts can atone for the deed. In this state of mind, he who once delighted to pray kneels and rises again, because he cannot sincerely worship the only God whom he sees. His distress is not on his own account. He feels that God has redeemed and regenerated him ; but this gives him no relief. He feels as if he could not be bribed by the offer of all the honors of the universe to pretend to worship or praise a God whose character he cannot defend. He feels that he should infinitely prefer once more to see a God whom he could honorably adore, and a universe radiant with his glory, and then to sink into non-existence, rather than to have all the honors of the universe for ever heaped upon him by a God whose character he could not sincerely and honestly defend. Never before has he so deeply felt a longing after a God of a spotless character. Never has he so deeply felt that the whole light and joy of the universe are in him, and that when his character is darkened all worlds are filled with gloom." — pp. 190, 191.

Having thus disposed of all the ways hitherto offered for reconciling the opposing views in this great conflict of ages, our author comes now to a statement of the principles by which the true reconciliation must be effected. We cannot follow him in this acute and discriminating chapter, nor in the next, in which he gives an " Historical Outline and Estimate of the Conflict." The knowledge of ecclesiastical history required for the preparation of this one chapter could have been gathered by nothing less than the study of many years. His criticisms upon all the leading systems of theology, his familiarity with the words of so many of the profoundest thinkers upon the highest themes of speculation, the ease and skill with which he uses his gathered materials, and the sustained interest with which he brings

them to bear upon the great point discussed, all mark a master's hand, and cannot fail to call forth the admiration of the reader.

We hasten on to the closing chapter, in which the author propounds the hypothesis which he thinks is to effect the adjustment and reconciliation he seeks. Most of our readers have already heard what that hypothesis is. It is, that, "in a *previous state of existence*, God created all men with such constitutions, and placed them in such circumstances, as the laws of honor and right demanded, but that they revolted and corrupted themselves, and forfeited their rights, and were introduced into this world under a dispensation of sovereignty, disclosing both justice and mercy." This is propounded *as a theory*, but as a theory which all the facts of the case compel our author to adopt, in the same way as the Newtonian theory is proved by the harmony which it introduces. By this view of the preëxistence of man, Dr. Beecher feels that he gets rid of the tremendous difficulty which the Calvinistic theology interposes.

"After all, the great difficulty lies in the idea that untold millions of *new-created* minds should in any way be brought into being by God, for an endless existence, either with positively depraved natures, or natures so deranged, disordered, and ruined, as certainly to result in depravity so powerful that nothing but supernatural power can overcome it; and then, with such natures, be subjected to the highest power of temptation to evil through corrupt human organizations, and satanic agency, being moreover from the very first abandoned by God, and under his infinite displeasure. This, I say, is the great difficulty; and no reconciliation of this with honor and justice in God has ever been effected, nor is it, in my judgment, possible to effect it."—p. 458.

We have not space to follow Dr. Beecher in his enumeration of the advantages of his theory; but as our

sole object has been to indicate the course of thought followed in this book, we shall close our notice of it with two short quotations, the first on his belief of the moral influence of his views, and the second upon his feelings in reference to one of the publications of the American Unitarian Association.

"As to the beneficial intellectual and moral tendencies of the views which I have advocated, I think that there can be no doubt. Even the mere fact that they may be true will open, as I have already had cheering occasion to know, to many a tempest-tost mind a haven of rest. As I have said in my introductory remarks, they will show that from the greatest difficulties there is always a possible relief.

"They also tend powerfully to diminish the rigor and acerbity of theological controversy on this subject, and to effect a change in the intellectual and moral temperament of the Church. They rationally demand such a suspension of former judgments, on the points at issue, as shall at least so admit the possibility that the modern churches of Christ are expending their energies in a fruitless effort to work effectually with an ill-adjusted system, and that their painful divisions and alienations on this subject have sprung from this fact, as shall lead to a new and candid reinvestigation of the whole subject.

"They evince, also, that the various parties to this controversy deserve from each other a higher degree of sympathy and respect, in view of the causes which have led to their supposed or real errors, than has been conceded. Under an ill-adjusted system, as I have shown, the best and most honorable impulses of a Christian's mind may lead to real and injurious errors. The impulses that have led the Old School divines to the adoption of the idea of a forfeiture in Adam are honorable impulses, although the result is by so many regarded, and, as I think, justly, dishonorable to God and injurious to man. So also the rejection of such a forfeiture, and of the doctrine of depravity with it, by the Unitarians, is the natural and logical result of the noblest principles and impulses of the human mind, as the system now is, though the result is in the

highest degree calamitous and dangerous. So, too, the impulses of the various classes of divinés who have tried to find a middle ground between these extremes are honorable, and worthy of our highest sympathy and respect." — pp. 537, 538.

The other extract to which we referred is as follows : —

"I cannot but joyfully recognize the hand of God in the fact that the work on *Regeneration*, by E. H. Sears, of which I have before spoken, distinctly discards the Pelagian theory, and adopts a deeper and more radical view. Of Pelagianism he thus speaks : ' May we suggest that it is a survey of human nature only upon the surface, without sounding its mystic and troubled deep ? Hence those who adopt it so often recede from it, as the mysteries that lie within successively reveal themselves. Hence a church formed around this as one of its central principles will seldom retain that class of minds whose habits of thought are ascetic or introspective, or whose deep and surging sensibilities demand some potent voice to guide and to soothe them, some light to explain their dark and terrible on-goings. Its recruits come from the side of the world ; not from those who had before left it, and are passing on to deeper experiences.' These deeper experiences he proceeds to delineate in a most affecting and impressive way. He utters an earnest and long-needed warning against the spurious religionism that springs from the intoxication of pride, in which ' self-contemplation is the highest devotion, and self-worship the daily ritual.' He gives a striking description of conviction of sin, in the light of the divine law. ' The eternal law shines down through our being, and shows our desires and aims, in opposition to its own sanctity. It is the hatefulness of the selfish will in the presence of the All-Pure. Doubtless, the revelation is at first humiliating and painful. In that hour of self-conviction, the burden of our most inherent corruption hangs heavy on our souls. Two ideas, for the time, take sole possession of our minds, and fill the whole scope of our vision. Our inmost self how alienated ! The divine nature how dazzling and dreadful in its holiness ! He who before was complacent and satisfied with the shows of a seeming morality is startled and dismayed, as a light from out of

himself is let down through the central places of his being, and reveals the secret corruption that lurks through all its winding recesses. How false has been his standard of right, how low have been his aims, and what impurities have tainted the springs of his conduct! "I thought myself alive without the law," said the great Apostle; "but when the commandment came, sin revived, and I died." When the eternal law shone forth, the sin that was in me came full into the range of my consciousness, and instead of spiritual life I found there a mass of death. . . . What we have now described is sometimes called "conviction of sin." But it is more than that. Sin pertains only to what is wrong in our volitions and actions. But now the sources of sin, lying deeper than all volition and action, are shown to us; for the vain disguises of our self-love having withered away under the beams of the Divine countenance, the diseased mass whose hidden motions had swayed our volitions and conduct is disclosed, and makes us cry, "Who shall deliver us from this body of death?" (pp. 149, 150.) His description of the process of regeneration is no less heart-moving and affecting. I hail these developments of doctrine with deep and undissembled joy; and that joy is increased by the sincerity with which they are sanctioned by the Executive Committee of the American Unitarian Association, as a clear and strong statement of the practical doctrines of Christianity, and of a profound religious experience. The author well says, that if any of his reasonings 'should not sound like the traditional utterances of denomination, they may yet be just as worthy of attention'; a thought which all men would do well to ponder."—pp. 541–543.

We feel certain that those of our readers who have not seen the *Conflict of Ages* will thank us for these quotations, and we trust that many of them will desire to read the entire work. Rarely has a theological treatise been offered to the public, of such a profound and well-sustained interest. For ourselves, we do not think that many minds will rest in the explanation which seems to have been so satisfactory to Dr. Beecher. This is of little consequence. He has set forth the difficulties of the Calvinistic scheme in as strong a

light as they have ever been presented. He has frankly and honestly admitted the soundness of Unitarian objections to that scheme, and the intelligence and piety of Unitarian Christians. We thank him for his criticisms upon Unitarian interpretations of Christianity. We feel sure they were kindly offered, and we hope we may profit by them. The great and rare merit of the book is, that, by its calmness, wisdom, learning, and ability, it must lift up all minds to a higher plane of thought. Even looking to our own denomination, we believe this book will do more to make our theology known and respected than a moiety of all the other agencies we are now employing. Vastly more will it accomplish in this direction than if its writer were a Unitarian himself. The old foil of the promptings of an unregenerate heart, and the pride of carnal reasoning, and the novelties of modern upstart notions, will not, we suppose, be used here. When we feel disheartened that as a denomination we are making no more progress in the world, let us take courage by this case of Dr. Beecher. We do not know on how many able minds the truth is making its favorable impression; let us go on declaring it in its simplicity, and showing forth its power by sincere and holy lives, and trust to God to make his own cause justified. In no place could this work have been written but in a community where Unitarianism had made itself respected, both in its speculations and practical results. But it is not for Unitarianism alone, we repeat it, that we are glad for the appearance of this work. We believe we value freedom, manliness, an inquiring spirit, reverence for all aspects of truth, more than we love any system of opinions, as such; and we honor these traits in the author of this work, and thank him for what he has done to hold them up for an example to others.

OBITUARIES.

HON. JOSEPH LOCKE died in Lowell, November 10, 1853, in the eighty-second year of his age. One who for many years cherished a filial affection for him may here offer a brief tribute to the memory of this early, decided, and consistent friend of our faith.

Judge Locke was born April 8, 1772, and his childhood was passed in the town of Ashby, Mass. He graduated from Dartmouth College in 1797; and studying his chosen profession of law in Groton, under the late Timothy Bigelow of that place; he established himself in Billerica, then one of the most prominent towns in Middlesex County.

He soon took a position, which he ever retained, as a man of talent and character; and he enjoyed the confidence, and won for himself the respect, of an ever-increasing circle of friends. He filled the offices of trust and honor which his town could give, was repeatedly its representative in the State Legislature, was a member of the Convention of 1820 for revising the Constitution, and sat in the council-chamber of the Executive of the Commonwealth.

In 1833 he removed to Lowell, and for fourteen years he was judge of the Police Court in that city. At length, resigning this station, the years of his old age were passed in retirement and quiet, in the bosom of an affectionate family, and amid the respect of a wide circle of friends. "His eye was not dim, nor his natural force abated," but to the very last he enjoyed the resources of a well-stored mind, and the supports of a serene Christian faith, till his spirit was translated to a higher scene of being.

Judge Locke had a strong logical mind, quick and clear

in its perceptions, and steadfast in its conclusions. For many years he had the reputation of being one of the soundest of lawyers, and, in his department, one of the best of judges. The treasures of an unfailing memory, the playfulness of a genial humor, the grace of courteous and kindly manners, made him well remembered by all who ever knew him, and schoolmasters and ministers, who many years ago became acquainted with him, never ceased to regard him with affectionate respect. His learning was not confined to the department of law. Theology was always a favorite subject of thought. When, forty years ago, the great division took place in the Congregational churches of Massachusetts, he studied the merits of the questions then discussed, and placed himself on the Liberal side, as the side of truth and right. He was a Unitarian from profoundest conviction. For many years an officer in the Church, he loved the churches of our faith, and felt an interest in their ministers, and appeared never to enjoy himself more than when he met them, and joined with them in the discussion of themes on which it was evident he had deeply thought. And the religion which he cherished through a long life was his strength and support to the very last. His sun went down amid the serenity and glory which give so sure a promise of its rising again, in renewed splendor and strength.

REV. SETH ALDEN died in Westborough, Mass., on Sunday, November 13, 1853, while engaged in conducting the afternoon worship of the Unitarian Society in that place. As he was reading a hymn he fell backwards, and was instantly a corpse, from a disease of the heart. The shock it gave to the congregation can be more easily imagined than described,—a startling and solemn admonition,

preaching, as no words of man can preach, that text of Scripture, — "There is but a step between me and death."

Mr. Alden was born in Bridgewater in 1793. He graduated from Brown University in 1814, studied for the ministry in the Divinity School at Cambridge, and was ordained, November 3, 1819, over the church and society in the Second Parish in Marlborough, the charge in the ordaining services being given by President Kirkland. After a ministry in this place of eight or ten years, he was the pastor, for shorter periods, of the societies in Brookfield and Southborough, till four years since he removed to Lincoln, and preached to the little band of our friends that meet for worship in that town. He was their pastor at the time of his death.

Mr. Alden was not generally known, even among his own brethren of the Unitarian clergy. He was a man of retired habits, with a modesty that shrank from any notoriety. In the churches where he ministered, he was always an acceptable preacher; and his highly respectable talents, his plain, practical instructions, his fine personal appearance, his good voice, and dignified manners, gave him an influence, which was always used on the side of truth, righteousness, and peace. By the small professional circle who knew him intimately, he was highly esteemed, and they feel that a good man, a worthy brother, a prudent, judicious, and useful minister of the Lord Jesus Christ, has passed in a moment from the imperfect worship of an earthly sanctuary, to the all-perfect service of the temple "not made with hands." May so startling a summons for one to render up account of his stewardship give renewed faithfulness to those who are still spared to speak "as dying men to dying men," and may God's good spirit be with the little flock bereaved of their beloved pastor and friend.

NOTICES OF BOOKS.

God with Men; or Footprints of Providential Leaders. By SAMUEL OSGOOD. Boston: Crosby, Nichols, & Co. 12mo. pp. 269.

As we write the title of this book, we are reminded of a criticism which we thought was justly made upon the title of Dr. Bushnell's book, — "God in Christ." It was objected to it that it was making an improper use of the hallowed name of the Deity. It subjects that name to a familiarity that is necessarily irreverent, and almost akin to profanity, in the common language of book-shops and auction-rooms. For this reason, we wish this book had some other title. It is almost the only thing we would change: and we feel sure that the wish of its author will be gratified in finding it has a place in "the parish and family library." It is divided into fifteen chapters, each devoted to some representative character, of the Jewish or Christian dispensation. Thus we have Abraham and Faith, Moses and the Law, Aaron and the Priesthood, Saul and the Throne, David and the Psalms, Peter and the Keys, Paul and Gospel Liberty, John and the Word, &c. It shows the full reading and graceful style of its author, and sheds the light of beautiful thoughts and devout sentiments over the successive steps of God's revelations to man. It seems to us to be the book to give to a young man inclined to disbelieve the Bible, and who needs to have his interest and affections drawn to it, by fresh, comprehensive, and attractive thoughts.

The Lives of the Popes from A. D. 100 to A. D. 1853. New York: Carlton & Philips. 12mo. pp. 566.

EVERY one wishes to know something of the longest succession of men of which all modern history makes any mention. How striking seems the fact indicated on the title-page, and how short the lineage of most thrones and empires, compared with this succession of seventeen hundred years! This work is a reprint of four small volumes by the Religious Tract Society of London. Of

course, in attempting to bring so large an historical field into so small a compass, its remarks must be general and sketchy ; but we have found it interesting, and full of valuable information.

Memoir of ADIN AUGUSTUS BALLOU. Written and compiled by his Father. Hopedale Community Press. 18mo. pp. 192.

THIS is a pleasing tribute of parental affection to the memory of one who was taken, at the early age of nineteen, from many fond ties and fair hopes. We have been struck, on looking it over, with the early development of fervent religious feelings ; and we rejoice in every new example which encourages the hope that there are many who devote the first fresh morning of life to the love and service of God.

Cassell's Natural History. The Feathered Tribes. In Parts, of 60 pages each. Boston : Frederick Parker, 35 Washington St.

WE are surprised at the cheapness with which this handsome work, with fair page, and good letter-press, and numerous well-executed and spirited engravings, is got up. Its four parts can be furnished at one dollar, because there is a sale of vast numbers. Such a help to the study of a most delightful branch of natural history could be enjoyed, years ago, only by here and there one. Now, few are so poor as to be unable to procure it, and to gratify at once a love of knowledge and a taste for the beautiful.

The Hearth-Stone : Thoughts upon Home-Life in our Cities. By SAMUEL OSGOOD. New York : D. Appleton & Co. 12mo. pp. 290.

THIS new volume, from the fertile pen of our brother in New York, comes to us as we are passing through those holidays of Christmas and New Year's from which he seeks to kindle up a light to cheer the home for a twelvemonth. It was a good thought to connect the topics here considered by associating them with the seasons of the year. Womanhood, childhood, parents, brothers and sisters, marriage, some of the nearest relations of life,

and some of the holiest affections of the heart, are touched with a truthful and graceful pen, and every page breathes a spirit of lowly reverence for a Christian faith and a fervent piety. It is a book to have a wide ministry of good, and to take a high place in our religious literature.

The Eclipse of Faith; or a Visit to a Religious Sceptic. Boston : Crosby, Nichols, & Co. 12mo. pp. 452.

A WORK which has already such an established character, and has passed through three editions, needs no notice here. Under the agreeable form of a journal of daily interviews with some sceptical friends, presenting scenes of spirited dialogue, discussion, pleasantry, and argument, some of the greatest questions which the mind can ask pass under review, in a manner altogether relieved from the usual dryness of theological treatises. Its author, Mr. Henry Rogers, has been an able contributor to the Edinburgh Review, and wields a strong and masterly pen. The two points which have most prominence are the alleged improbability of a *book* revelation, and the impossibility of a *miracle*. It is a work which parents and friends may well put into the hands of a young man, whose faith in the divine origin of Christianity is passing under an eclipse. It will show him, that, after all "the exegetical grubbing, weeding, and pruning at the mighty primitive forest of the Bible, the infidel has destroyed the forest only in his own ad-dled imagination, while the forest itself is just as it was."

How I became a Unitarian; explained in a Series of Letters to a Friend. By a Clergyman of the Protestant Episcopal Church. 12mo. pp. 216.

WE have here a statement of the workings of an inquisitive and independent mind, once chafing under the thralldom of a hierarchy, but now rejoicing in the liberty of the sons of God. He gives us the progress of his doubts on the subject of the plenary inspiration of the Scriptures, the Trinity, vicarious atonement, &c. His rebellion against the pretensions and assumptions of Episcopacy appears to have been the chief cause that gave this direction to his mind.

Familiar Sketches of Sculpture and Sculptors. By the Author of "Three Experiments in Living," "Sketches of the Lives of the Old Painters," etc. Boston: Crosby, Nichols, & Co. Two volumes. 16mo. pp. 239, 230.

MRS. LEE's other books are great favorites in all our parish libraries, and these two beautiful volumes will soon be placed by the side of them. The progress of sculpture is traced in Egyptian, Grecian, Roman, Italian, German, Spanish, French, English, and American art, with pleasant anecdotes of the most illustrious examples of each, and brief notices of living artists. Our friends will at once feel sure that these pages will furnish agreeable reading, and will serve to awaken and promote a love of the beautiful.

The Child's Matins and Vespers. By a Mother. Boston: Crosby, Nichols, & Co.

MANY parents will be glad to give their children such a beautiful little manual of devotion as this. It contains reflections for the morning and evening of three weeks, with the Commandments, and some of the Promises taken from the Bible, the book closing with a few forms of prayer. The spirit of the whole is cheerful and devout, tending to win regard to religion by beautiful and tender associations, and the external appearance of the book has a corresponding attractiveness.

A Christian Liturgy, for the Use of the Church. Boston: Crosby, Nichols, & Co. pp. 78.

As the compiler of this Liturgy is the writer of the first Essay read at the Worcester Convention, our readers may turn back to that Essay, in the pages of this Journal, for a full description of the compiler's idea and spirit. The work contains a form of service for Morning and Evening Prayer, with the Litany and Collects which are invested with such venerable and hallowed associations. We have no doubt it may occasionally be a help to the minister, and be of much service to societies who have not a pastor, and yet wish to retain public worship.

RECORD OF EVENTS AND GENERAL INTELLIGENCE.

On Sunday, September 4, Rev. Augustus Woodbury, late of Concord, N. H., entered upon his duties as pastor of the Lee Street Church in Lowell.

September 8, Rev. Charles Lowe sailed for Europe, to be absent for a year. Mr. Lowe resigned his situation as junior pastor of the First Unitarian Church in New Bedford; but at the request of the church, his connection with it has not ceased.

September 8, the new church erected by the Unitarian Society in Detroit, Michigan, was solemnly dedicated to the uses of public worship.

September 18, Rev. Seth Saltmarsh was installed pastor of the Unitarian Society in Canton, Mass.

September 18, the connection between the Rev. Norwood Damon and the Unitarian Society in North Chelsea ceased.

September 21, Henry L. Myrick, a graduate of the Cambridge Theological School, of the year 1852, was ordained junior pastor of the ancient Church at Plymouth, to which the venerable Dr. Kendall has so long ministered.

October 5 and 6, the ladies of Cambridge held a Fair for the purpose of raising funds to support an Agency for the Poor in that city. The charitable object met with a generous response, and the sum of two thousand one hundred dollars was raised.

On Sunday, October 9, Rev. William Mountford preached his farewell sermon to the Unitarian Society in Gloucester.

October 20, Rev. Charles T. Brooks, of Newport, R. I.,

sailed for India, on an absence of a year from his parish, for the improvement of his health.

October 26, Rev. Samuel Longfellow was installed as pastor of the Second Unitarian Society in Brooklyn, N. Y.

October 30, Rev. William F. Bridge preached his farewell sermon to the Society in East Lexington.

November 6, Rev. Robert C. Waterston closed a temporary but highly successful and endeared connection with the Unitarian Society in Augusta, Me.

WE have great pleasure in hearing that the prospects of the Unitarian Society in Detroit are very flattering. A friend in that place writes, "The morning and evening congregations average three hundred persons, of whom at least one hundred are young men. The pastor is giving a course of doctrinal lectures."

WE were pleased with a fact named to us the other day by one employed as a travelling book-agent for the sale of Unitarian works. In a town of four thousand inhabitants, an Orthodox minister assured him that there was not a known Unitarian in the place, and not a Unitarian book could be sold. Happening to meet the same gentleman in the evening, our colporteur had the happiness to report the sale of seventy-five copies of Channing's *Memoirs and Works*, in all three hundred and fifteen volumes.

RELIGIOUS LIBERTY IN EUROPE.—At a late meeting of the British Evangelical Alliance, Sir Culling Eardly made a speech on the prospects of religious liberty in Rome, — the results of his personal observations; and among the hopeful signs he enumerates the intense hatred felt by the mass of the people towards the Romish government. "One of the common opinions he had heard was, that, if the French soldiers were withdrawn, there was not a priest who would not be at the bottom of the Tiber. A Cardinal said to one of the French Generals, when there was some

talk about the troops leaving, 'I hope you will give us all notice, in order that we may leave the same day as you.' The General's answer was, 'I advise you to go the day before, not the same day.'"

REV. ADOLPHE MONOD, a distinguished Protestant minister of Paris, made an address at the meeting above referred to, in which he spoke of the prospects of religious liberty in France. He said that in France "they had not to complain of the government so much as the priests. He was disposed to think that the personal disposition of the man whom it had pleased God to set at the head of their nation was favorable to religious liberty." A few days ago, a petition was presented by some Baptist brethren, who complained that they were not suffered to hold their religious meetings. Louis Napoleon promised that he would attend very particularly to their petition, because it was his will that his subjects should enjoy religious liberty; and upon other occasions he had made similar answers. The great difficulty was with the priests. There were between forty and fifty thousand Roman Catholic priests in France, perhaps about the same number of monks and Jesuits, and men acting in the same way under different names, sixty-five bishops, five cardinals, several archbishops, and nearly the whole of them used their power against religious liberty."

MORAVIAN MISSIONARIES. — In a letter from Germany, printed in the *Western Christian Advocate*, we find some statistics of the number of missionary stations, members, &c. of this self-sacrificing and devoted band of brethren. From this it appears that they have seventy stations, in Greenland, Labrador, St. Croix, St. Jan, Jamaica, Barbadoes, Mosquito, Surinam, South Africa, and New Holland, employing 296 missionaries, while the members of their mission churches number 65,149.

CONDITION OF IRELAND. — At the meeting, in September last, of the "British Association for the Advancement of Science," it was stated that "within six years ending the 31st of December, 1852, 1,313,296 persons have emigrated from Ireland. 1851 was the

culminating year of the exodus, which, since that period, has been decreasing in geometrical ratio, although the remittances from emigrants have increased from £ 990,000 in 1851, to £ 1,404,000 in 1852." Other facts were stated to show that Ireland had seen its worst state, and was now making great and rapid improvement. One twelfth of all the land in Ireland has lately been sold by the "Encumbered Estates Court," yet the acres of English and Scotch purchasers amounted only to 496,000, while those of Irish purchasers amounted to 1,800,000. "It was a matter of astonishment how persons in Ireland had been found to purchase such a quantity of property. While we had anticipated the population to be of the poorest kind, 2,780 persons in Ireland could go with £ 2,000 each in their pocket."

AMERICAN HOMAGE TO SHAKESPEARE.— We find the following in the *London Builder*. "The suggestion derived from the recent pilgrimage of some of our Shakespeare-loving Transatlantic cousins to Stratford-on-Avon, that some of the windows in the church where the poet was buried, designed originally for stained glass, but never filled, should be devoted to offerings from certain cities in the United States, has, it seems, been referred to the vicar, the Rev. Mr. Harding; and our correspondent 'C. F.,' who before addressed us on this subject, now informs us that the vicar very cordially adopts the suggestion of the proposed memorials to the shrine of Shakespeare as offerings by the American nation, and that it has also been warmly approved by others. We hope, therefore, that the proposal will now assume a specific form, by the choice of as many of the most eminent cities in the States as can well be allowed to enjoy the privilege, due justice being done also to our own. A more graceful or affecting tribute to the memory and world-wide renown of the bard of Avon could not well be offered than this, from the midst of a region which in his time was an unknown and savage wilderness, but which his Anglo-Saxon fellow-countrymen have vanquished and have civilized."

GERMAN UNIVERSITIES.— The relative popularity of the German Universities may be learned from a statement of the number

of students at the chief of them during the last term. *Vienna* had 2,613; *Berlin*, 2,283; *Munich*, 1,994; *Heidelberg*, 726; *Halle*, 664; *Basel*, 67. *Heidelberg* had the greatest number of foreigners, 483, and *Berlin* 358.

PRIZE ESSAY ON INSPIRATION. — One of the three questions, proposed as the topics of Essays by writers competing for the prize of one thousand florins offered by the Theological Society of *Haarlem*, is as follows: — “Does Christian faith stand in indissoluble connection with faith in the infallibility of the Apostles; or have we sufficient proofs of the consideration bestowed on the authors of the books of the New Testament, to establish this faith?”

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. — The Forty-fourth Annual Meeting of this Board, in *Cincinnati*, in October last, seems to have been an unusually interesting occasion. It was stated that the receipts of the last year amounted to \$ 315,000, while the expenditures had been \$ 310,000. During the past year, fifty-four missionaries had been sent out, — a larger number than in any previous year but one.

“The wonderfully interesting relations of the great empire of China to the missionary enterprise,” writes one, “suggested some reminiscences of the time, now but twenty-three years distant, when a single missionary was sent as a pioneer into that vast country, and hardly one acre of land was admissible to him; but soon, in the providence of God, five great ports were thrown open, and twenty millions of people offered to Christian influence; — and now we are reading, by every arrival, of the influence which Christianity has evidently produced in the heart of the empire, so that China can never again be to us what she has been.” In *India*, too, as it was stated, there are signs of a ripeness for the reception of Christianity, the Mohammedans, in large numbers, some accounts saying one hundred and twenty millions, manifesting a readiness to receive the religion of the cross. Rev. Dr. Fisher of *Cincinnati*, in offering a few parting words to the Board, remarked, “he would not say, Farewell; he would not say, Good night: but in view of the rising of the Sun of Righteousness over

all the earth, he would say rather to all, ' Good morning, — the night is passing, is past! — Good morning.' ”

The Board, after a session of four days, adjourned to meet next year in Hartford.

ANTI-SUPERNATURALISM. — The October number of the *London Eclectic Review*, noticing the republication of the anti-supernatural books of F. W. Newman and Theodore Parker, has the following timely and sensible words: — “ It is in vain to conceal from ourselves, that the older and popular defences of Christianity are inapplicable to the existing case. They were triumphant as applied to the errors of their day, but are unsuited to that new phase of opinion, which, under a religious garb, and in a phraseology borrowed from revelation, seeks to undermine the confidence of mankind in the distinctive doctrines and paramount authority of the word of God. It is easy to use hard words, or to apply opprobrious epithets to the advocates of unpopular opinions. But this is not the way to serve the cause of truth. It has always failed to do so, and the experience of the past is strictly applicable to the case now before us. Foregoing, therefore, all railing, we invite the choicest minds among us to investigate the phenomena of the anti-supernatural movement which is taking place. The evil is of sufficient magnitude to warrant the consecration of their powers. Great interests are at stake. The Church of the living God looks for such a service, and thousands of serious, reflecting men will be grateful to those who render it. We have no fear of the result. Our faith is too deeply cherished, its foundations are too broadly laid, to admit of this. But in proportion as we love the truth, and confide in its power, we deprecate the bitterness and superficiality with which this great controversy is sometimes conducted. With earnestness, yet with charity, with a calm temper, a clear view of the mighty interests involved, and a deeply religious spirit, let us address ourselves to the special duty of our day. A nobler vocation cannot be desired. Let those who are equal address themselves to it, and great will be their reward.”

ENGAGEMENTS.

On Sunday, September 11, the Secretary preached to the Unitarian Society in Fall River, now under the pastoral care of Rev. Josiah K. Waite. This Society has recently repaired its beautiful temple of worship, which now presents a neat and attractive appearance. It has an increasing number of worshippers; and in the prosperous growth of the town, and under the ministry of one who is doing much to promote a social feeling in the parish, its hopes are more encouraging than they have been for several years. At the close of the afternoon service, the Society listened to some statements from the Secretary, and to extended remarks from its pastor, and a committee was chosen to collect names and subscriptions for an auxiliary to the Association. Their labors were abridged by the promptness of some, who offered their names and subscriptions on the spot.

On Sunday, September 18, the Secretary preached in Petersham. The Unitarian Society in this town is one of the best of our rural parishes. It is large in numbers, strong in influence, has a new and commodious house of worship, and is in possession of a fund which pays about one half of the expenses of supporting public worship. The Rev. John J. Putnam is the present pastor. In consequence of a bereavement in Mr. Putnam's circle of kindred, he was not at home on the Sunday above named. The Secretary, after preaching both parts of the day, presented the claims of the Association in a few remarks at the close of the second service; and a committee of two was appointed to act as agents of the auxiliary which was then formed. He was gratified at the expressions of interest in our cause which he heard, and a large and efficient auxiliary may be expected.

On Sunday, September 25, the Secretary preached in Chicopee, to the Society of which Rev. Ephraim Nute, Jr. is pastor. The beautiful autumnal day invited a good attendance in the little brick church, embowered by trees. The Society here has suffered much from the fluctuations incident to a manufacturing village, and especially from the substitution of foreign in the place of

native operatives. Though small, it is hopeful and determined ; and will respond to the exertions of its earnest pastor. A committee was chosen by the Society, at the close of the afternoon service, to collect names and subscriptions for the Journal and tracts.

Sunday, October 9, the Secretary passed in Walpole, N. H. Rev. William P. Tilden, the pastor of the Unitarian Society in that town, has labored there for five years. His parish is large, united, and prosperous. It listened with kind attention to a statement of the history, measures, opportunities, and responsibilities of the American Unitarian Association ; and the ladies of the Society, on the afternoon of that day, raised by subscription the sum of thirty dollars, to make their pastor a life-member. At the same time, a committee was chosen to obtain subscribers' names to the new auxiliary then formed. We have reason to think that a vigorous and permanent auxiliary will be sustained among the dwellers in that beautiful region of the Connecticut valley.

The 16th of October, the Secretary was in Dover, N. H., preaching in the pulpit of Rev. Henry F. Bond, the pastor of the Unitarian Church in that town. The sermons of the morning and afternoon were upon the principles that should unite us as a brotherhood of Christian believers, and the duties which that brotherhood imposes. At the close of the second service, some more familiar statements were made concerning the plans and wants of the Association, and a collection was taken up, which is acknowledged on another page. For the sake of some readers at a distance, who may not know the condition of our New England parishes, and who may be pleased to see some brief statements of their size and prosperity, it is here added, that the Society in Dover has suffered from the changes of population incident to manufacturing places, and, though not large, it is strong and united, and is in possession of an unusually good house of worship. From time to time it has made contributions to the American Unitarian Association, the annual average of which falls below the amount collected on the day above named.

On the 23d of October, the Secretary preached to the Rev. Dr. Lunt's Society in Quincy. A collection was taken up in the af-

ternoon. Most of our readers know that this is one of the oldest and largest parishes in Massachusetts. The large stone church, with its adjoining church-yard, presents a picture resembling many an English scene, a resemblance still further sustained by the mural monument, in the interior of the church, to the memory of the first President Adams, and by the fact that honored remains have been deposited beneath the aisles of the church; for there were laid the bodies of the two Presidents who bore that name. Thankful for the assistance now rendered by this parish, exceeding the amount hitherto, and only occasionally and at long intervals, bestowed, the Association will be still further grateful if this aid may be an annual offering, as a part of the regular and established charities of the parish.

On Sunday, October 30, the Secretary preached to the Society in Bolton, of which Rev. Thomas T. Stone is pastor. Many of our readers may not know how largely this society was endowed by its late pastor, Rev. Isaac Allen, who bequeathed to it the sum of \$21,000 on the condition that it should always have a Liberal or Unitarian minister, in the failure of which, the fund is to revert to the Cambridge Divinity School. The interest of this fund meets all the current expenses of the Society, which has a good church, recently remodelled, and comprises about eighty families, giving a congregation of two hundred hearers. After the services of the Sabbath, the Society listened to the statements of the Secretary in behalf of the Association, and a committee was chosen to confer with its Missionary, who, as it was announced, would in a few weeks personally visit the families of the parish. We hope we may be able to report a generous response from a Society so highly favored.

On Sunday, November 13, the Secretary visited Fitchburg, and preached to the Society in that prosperous and growing town. The day proved to be very rainy, and but a small part of the Society was at church. No attempt was made to obtain a collection; but notice was given that the Missionary of the Association would, at an early opportunity, visit the families of the Society. Any formal presentation of the objects of the Association seemed to be less called for here than in most places, as the parish had al-

ready become familiar with those objects by the relation which their late pastor sustained to the Association, and indeed, prior to this, by a habit of raising an annual contribution so constant and unvarying, as to make this Society in Fitchburg, for twenty-five years, one of our most certain sources of aid.

On November 20, the Secretary preached in Keene, N. H. The large and prosperous Society in this place has uniformly been steadfast and generous in yielding an annual return to the Association. Some extemporaneous remarks were offered at the close of the afternoon service, both by the Secretary and by the pastor, Rev. William O. White, and a contribution was taken up, the amount of which is stated under the head of Acknowledgments in this number of the Journal.

On November 27, the Secretary preached in Leominster. A pleasant Sabbath witnessed the assemblage of a good congregation of the members of this, perhaps the largest of our rural parishes. The Society numbers over two hundred families, giving an attendance sometimes of six hundred hearers, and has two hundred and fifty church-members, and nearly three hundred Sunday-school and Bible-class pupils. Our records show that for twelve years it has suffered no year to pass by without a contribution to the Unitarian Association. An earnest address from the pastor followed the two sermons of the Secretary, and a contribution was taken up, which will be found acknowledged under the proper head.

The future engagements of the Secretary are as follows:—

On Sunday, January 8, in Saco, Me.

On Sunday, January 22, in Cambridge, at the Allen Street Church.

On Sunday, January 29, in Sterling.

On Sunday, February 12, in Cambridge, at the First Parish.

On Sunday, February 26, in Canton.

ACKNOWLEDGMENTS.

In the months of September, October, and November, we have received the following sums : —

Sept.	5.	From Auxiliary Association in Nashua, N. H.	\$ 8.00
"	9.	Rev. Mr. Alger's Society in Roxbury,	35.00
"	15.	J. S. Bailey, Portland, Me., sale of books,	10.65
"	"	Dr. Barstow, Chicago, Ill., sale of books,	18.00
"	20.	Ladies in Unitarian Society in East Boston, to make Rev. Warren H. Cudworth a Life-member,	30.00
"	29.	From sale of books to N. Ward, Esq., and others,	56.60
Oct.	5.	T. R. Boutelle, of Fitchburg,	5.00
"	"	a Friend, by Dr. Boutelle,	2.00
"	6.	Caleb Davis Bradlee,	1.00
"	8.	F. Cummings, Troy, N. Y., sale of books,	35.00
"	"	a Friend in Troy, N. Y.,	2.00
"	10.	Ladies in Walpole, N. H., to make their pastor, Rev. William P. Tilden, a Life-member,	30.00
"	12.	From R. R. Shippen, Chicago, Ill., sale of books,	40.20
"	15.	To constitute Miss Susan Fisher of Augusta, Me. a Life-member,	30.00
"	16.	From Auxiliary in Dover, N. H.,	25.22
"	24.	Contribution in Dr. Lunt's Church in Quincy,	51.25
"	27.	From O. G. Steele, Buffalo, sale of books,	50.00
Nov.	8.	Auxiliary in Deerfield,	22.00
"	22.	Auxiliary in Walpole, N. H.,	16.00
"	25.	Auxiliary in Fall River,	20.00
"	26.	Contribution in Rev. Mr. Smith's Church, Leominster,	74.50
"	30.	From Auxiliary in Keene, and subscriptions to- wards two Life-memberships,	69.00

THE
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THIRD LETTER TO PARISHES.

LET me not weary you, friends. You know what a pleasure it is to parsons to preach and reprove and argue, when no one can answer. Yet I will not take shelter in that covert; for should any one think these free letters worth answering, or in any way incorrect and unjust, he can reply with the same freedom, and we shall all be glad to read. That parishes have much to say for themselves on the questions here raised, I have no doubt. That in the most unreasonable and unjust dealings with the minister, there are always some in the parish, commonly many, who are wholly reasonable and generous, we well know. And it is probably as difficult for the minister to understand all the feelings, or know all the trials of the parish, as the opposite. This is one cause of error and evil, that they do not understand each other, and will not take pains to do it, — will not be honest, confer freely, and talk with entire frankness of incipient troubles and supposed causes of grievance. Many a minister has been first apprised of his

sin and danger, by the "leave to go," — caught unaware, as by the snapping of a trap, when he thought he was walking in a clear path within his own province, but finds he has been long astray, trespassing on others' lands, taking unwarrantable liberties, and offering counsel which his people do not want. And now, having been actually "notified," according to contract, it is too late for explanation, or there may be too much pride and passion on both sides to allow it.

I say, on both sides. For here I must stop a moment, to give the pastor his due, as well as the people. Pastors are getting to be as sensitive as parishes. The pulpit has "rights" as well as the pews; and is often seen to bristle up as readily, and defend itself as stoutly, when attacked. Where this is done hastily and haughtily, it is a poor exhibition of Gospel courage or Gospel meekness. We do expect more humility and greater freedom from selfishness or obstinacy, in a minister, than in his parishioners; both because of his office, and because he is one and they are many. He has rights, undeniably, and we shall have something more to say of them. But he is never to forget the rights of others or the weakness of human nature; he is never to defend himself in a way or with a temper inconsistent with the character of the Christian and the ends of the ministry. And we hold it to be entirely inconsistent with these, to take offence at the first fault found with him, to impute to the whole parish that which may be only the malice of one or the gossip of a few, to believe all he hears or wish to hear all that is said, and then, without inquiry or consultation, without knowing the truth or caring for the consequences, send in an indignant resignation, and take himself off in what he calls a manly self-respect, — quite as likely to be a childish self-esteem, and a selfish disre-

gard of the best feelings and highest interests of those whom he sacredly engaged to serve. It cannot be doubted, that a large proportion of ministerial difficulties and divorces might be prevented, as certain other divorces are, by a spirit of conciliation and self-sacrifice. And while both parties are bound to manifest this spirit, if either is bound more than the other, we suppose there is less doubt which it should be than even in the matrimonial dilemma. For we are not of those who insist that it should always be the "weaker" party, nor would we ask the pastor to yield because he is weaker, but because he ought to be stronger, — stronger in faith and patience and love, — better able to concede something, and called to set the true example. As a general rule, with few and sad exceptions, we believe the minister can conquer all opposers, if he is willing to trust the Christian armor alone, and try it to the utmost. Let him abjure all carnal weapons, put away all pride of opinion or appearance, be willing to speak to those who are unwilling or ashamed to speak to him, *determined* to overcome evil with good; and if he do not succeed, he will then be justified in saying to the people, as Father Howe said to his own sinners, "Your habits are so firmly fixed, that no reformation is to be expected during my ministry."

And this brings us back to the parishes. There is another way you have of letting ministers go off, when you do not really wish them to go, but are not frank enough or prompt enough to say what you do wish. This want of freedom and mutual understanding comes in the way continually. As it prevents a minister from knowing the evil that lurks in his path or whispers behind his back, so it may hide from him the kind and good feeling, which, if known, would encourage, strengthen, and retain him. We can suppose a case of strong attachment to a pastor,

and a degree of interest, of which he is not aware. Nothing is said, nothing seen; and his self-distrust, with perhaps an inward longing for sympathy and affection, of which again the people are ignorant, prevents his appearing as he is, or doing the half that he might. He toils on amid many fears, works and walks by faith more than sight, and begins to doubt whether he has not forsaken his calling or his position. An invitation comes from another parish. His good qualities are well known abroad, and great confidence and hope are expressed in the new call. He hesitates. He is attached to his parish, he is no lover of change, nor does he covet eagerly a larger salary or wider field, though both are offered. If his own people would but address him as these strangers have, if those nearest would speak, evince any interest, manifest feeling enough to satisfy him that he would do right and do good by staying, he would decide quickly. But no voice comes. There is no movement of any kind. Either his people have the inveterate habit of silence and seeming unconcern where they are most concerned, or it does not occur to them that he can doubt their feeling and need their aid in determining; or, worst of all, yet not infrequent, they put themselves upon their dignity, and say, "Well, if our minister *wants* to leave us, let him go! If he wants more pay, let him have it! We are not going down on our knees to him; there are other men to be had." And so they remain silent, perhaps look surly, and keep aloof from the pastor's house, possibly stay away from the Sabbath service, until they know what he is going to do, whether he cares enough for *them* to stay or not. Meantime what are *his* thoughts and reflections? What would yours be, parishioner, in his place? How can he infer any thing from such appearances, but that you do not wish him to stay, at

least not heartily enough to show it; and therefore it is his duty to relieve you, and follow that which may be verily a call of Providence both for him and you? And still he lingers and wavers, so that you may think him fickle or insincere, and be the more indifferent as to his decision. And all the time he may wrestle and pray, and earnestly desire to remain with the people of his first love. He does not say so, to be sure,—that may be his weakness, or his modesty, at the worst, an error of judgment, like your own, with less of pride or wilfulness. At length he sees no other clear way, and accepts the call. And then, then you speak; either in sorrow or in anger, you open your lips and hearts, and to his utter surprise he finds that you did love him and long to keep him, even more than you yourselves were aware at the time. But it is too late. Your anger, if any appear, of course will not retain him. Your sorrow and affection would, if he had not gone too far, and given a promise that cannot easily be revoked; as, indeed, after all that has passed, it might not be best. This, friends, is no imaginary case, but it is a needless and sad one. More than one excellent man has been lost to a good parish, confidence has been impaired in the ministry, and a spiritual growth checked in its birth, from the want of candor, expression, and a confiding fellowship.

Let me call your attention to another cause of disaffection. If in those already named the fault belongs to both parties,—as in most disaffections of whatever kind,—I think there is one whose credit, or discredit, pertains to the parish alone. It is the undertaking to say what use the minister shall make of his leisure time, if he have any,—what he may do, and what he must not do, during the week. This interference or dictation may not be thought common, but we have seen it often enough to authorize us

to place it among the causes of trouble and of a changing ministry. It will not be denied, that people assume a right of surveillance over a minister, which they never think of exercising upon any other man. His dress, his house, furniture, table, servants, are carefully observed and freely canvassed. This was common once, and probably grew out of familiar intercourse, and a really kind interest of every family in the parish for the family of the pastor. With the change of times and customs, it takes new forms, but does not wholly cease. In some respects, a minister has less liberty now than formerly; though we believe every independent minister, who uses his independence wisely, and is faithful to his office, can take all the liberty he wants, in most places. But not in all. There are some parishes, and individuals in most parishes, who desire still to control his use of time and his mode of employment.

Of these attempts, the most singular instances we have known have been in connection with insufficient salary, and the effort on the part of the minister to eke out his salary in some other way, as by teaching, farming, lecturing, or book-making. "This," it is sometimes said, "is not the work for which we called the minister; it is not in the covenant; and, besides the appearance of the thing, it is little better than defrauding us of a portion of the time and strength for which we bargained." Very well, Mr. Murmurer, if you and your society will enable your pastor to live comfortably, and as respectably as you say he ought to live, without resorting to any other means of support, we will engage for him that he will abstain from all extra labor. You are right in saying that he was called for a special purpose, and a work large enough and anxious enough to absorb all his thoughts and time. You are perfectly right in the opinion, that his time belongs to you and your spir-

itual concerns, — *provided* that he is free to devote himself wholly to these spiritual concerns, and need take no care for the morrow in things temporal. But remember, he is under no sort of obligation, spiritual or temporal, to kill himself for your sakes, or starve his family, or leave his wife and children beggars. And if you drive him to some secular employment, as you may call it, in order that he may live decently, and then complain of his cheating *you*, we commend you to a book which contains the “Golden Rule,” and some other precepts.

This is so simple, that we leave it by citing a case, the particulars of which were given in the New York “Independent” not long since, by the person concerned, among various experiences on the “Shady Side.” Thus he writes : — “I for one should never have made much complaint about a salary of \$ 450, had I been suffered to pursue my own course ; the course pursued by my grandfather and his successor in the ministry. I purchased a few acres of land, built a house, &c., and should have had a living for my large family ; and a large portion of my people were pleased, believing that their minister would be more like one of them, and enjoy better health, for a little labor with his hands. But a few of my good people did not like the minister’s having a place of his own. One class thought he would become ‘secularized’ ; another was greatly troubled with the idea, that their pastor was really intending to stay in the place, — perhaps *for life*. And then farewell to the pleasing excitement of dismissions, and installations, and new ministers ! ‘We love you dearly, — you are just the man for this place, — but we don’t want you to stay long.’ ” And so the poor man had to go, for the sin of toiling to support himself when his people failed to do it. I am glad this case is reported on the orthodox side of the

leger; but I think we could match it on "our side," and in a recent case, simply substituting the labor of teaching for that of farming.

But, after all, the worldly aspect of such facts is by far the least important. There is a moral view, an influence upon religion and the character, upon the Church and the soul, to which many parishes seem strangely indifferent. With reason does the narrator of the above experience add:—"Christian brethren, ye know not what ye do, when for slight causes ye seek to sunder the tie of pastor and people, or to compel your minister to ask a dismission. Thousands upon thousands in New England are strangers in the sanctuary, and beyond the reach of Gospel influences, chiefly because the minister does not remain long enough in one place to get access to their hearts. Sceptics are made by the same means. 'I don't believe in such a Christianity,' is the language of many a young man, who finds his pastor driven away just as he begins to feel that he is *his* pastor and friend." And the instance he then gives is to the point,—of a family who had long kept away from all places of worship and lost their faith, but whose confidence he at last gained by patient, friendly, and long-continued efforts, so that the children began to come to church, and the parents were interested in the pastor's visits, when all was broken off by his dismission, and they probably thrown farther than ever from religion. This is but one of many similar illustrations of the injury of frequent changes. That such changes have *some* advantages for the minister, and in certain cases for a people, none will deny. But that infinitely more is lost than gained by the whole result, seems too clear for argument.

There is no relation like that formed by years of intercourse and communion between a devoted pastor and a

confiding people. There are no sympathies like those created by repeated participation of joy and sorrow, in every house, with every heart. The influence thus acquired, the opportunities thus opened, the faith and affection thus cherished, are above all price, as the blessings which they may bring to the soul are beyond all estimate. And to compare these with the indulgence of a love of change, and a possible gain thereby, — to barter them for the pleasure of power in a parish, or a petty victory, — to relinquish wilfully all prospect of them, because of a minister's inexperience or independence, — is the height of madness, and of the nature of suicide, — not to add, homicide.

I had thought with this letter to finish the ungracious task of fault-finding, and, with a word of affectionate and hopeful interest in the parishes, take leave of them. But really, my friends, you are so many and various, so impersonal and therefore free of offence, with, moreover, such a multitude of failings, aggravated by the times, and perhaps by the ministers, that you must bear with me, as you best can, through another homily. For there is a large field now traversed by all, into which we must at least look a little, — that which is variously designated by “freedom of speech,” the “sphere of the pulpit,” “delicate and exciting topics,” and the like; out of which have grown many disaffections and separations.

Your humble servant.

THE MIRACLE OF A GOSPEL PREACHED TO
THE POOR.

JESUS, when enumerating, for the satisfaction of the doubting and disappointed John, the peculiar and wonderful signs which marked himself as "he that should come," placed at the head of a climax the fact, that through him the *poor* have a message of gladness published to them. In answer to the question of John's disciples, he says: "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have *a** gospel preached to them"; intimating by the position of the clause that his prime miracle — greater than the blind receiving sight or the dead raised up — was the publishment of glad tidings to the poor.

At first view such a statement seems paradoxical, if not absurd and false. The raising of the dead we are wont to regard as a thing purely superhuman, — a miracle indeed, but the simple announcement of good news seems a very common and natural affair, especially by a happy people like ourselves, who are greeted and cheered by glad intelligence resounding constantly from every quarter, and who live in the very blaze of the sun of Christian hope and

* The invariable use of the definite article *the* before the word *gospel* in the common version, is a mistranslation which, though seemingly slight, has led to a total misapprehension in the minds of common readers, if not indeed in that of the great majority of Christian teachers. It has both perverted the word *gospel* and disguised its sense. In the present instance, the literal translation is, the poor are *gospelized*, or, as *gospel* means *good news*, are made glad by good news.

gladness. Could Jesus, therefore, mean to imply any thing miraculous in the bringing of a glad message to the poor? and if so, would he rank it, as has been inferred from its rhetorical position, above the raising of the dead? The sentence as it stands is clearly a climax. The statement swells from the more tolerable forms of human deprivation and deformity, blindness and lameness, to the loathsome leprosy, the dumb and idiotic deafness, and to the departure of life itself, and then adds, as above all, the poor gladdened with good tidings.

Not, however, to base an argument on a mere form of words, and satisfied to have simply called attention to this peculiarity, the way is opened for reflections upon the gladdening effect of what is denominated *the* gospel upon the condition of the poor in the age and country in which Jesus appeared, and upon the general claims of this department of his work to rank first in the scale of miracle. Reflections of this kind or in this direction may not prove wholly devoid of practical value, when now so long have the more obviously miraculous works of Jesus been unduly exalted above the gladdening power of a gospel, which, as it continues to be exercised and repeats itself every day and over the world before *our* eyes, has become familiar and commonplace, and when so many are disposed to doubt or dispense with the miraculous altogether in the introduction and promulgation of Christianity. Though it is not our intention to entangle this subject by any intricacies which involve the general topic of the Christian miracles, we have purposely chosen to illustrate a view calculated to bring out into its proper light the present and actually existing and now operative miracle of Christ in the world, through his gospel to the poor still preached, and still producing its gladdening influence in their hearts and on their outward condition.

If miracles may be allowed a scale of importance, their rank must be determined by their comparative difficultness of accomplishment, salutariness of effect, and oppositeness to the common course of events.

Try the message of gladness to the poor by these tests : —

I. Was anything at that time more opposite to the common experience, than that the poor should receive tidings fraught with special and joyful interest to them? that a great event should transpire, a great fact be published, which should directly concern the enjoyment, gladden the hearts, and inspire the hopes of the *poor*? It was seldom that any one took pains in those days to publish any intelligence, glad or otherwise, to the class of persons included in the term "poor," as used by Jesus in the instance referred to above. All the news that ever came to their ears, if it were news, was the expectation of heavier bondage and deeper degradation. None of the common joyful events of the nation, or the happy vicissitudes of fortune, brought any gladness to *them*. The public prosperity did not concern them, lightened no burden of theirs. Their lot remained the same, — the lot of toil unrewarded, ignorance uninstructed, injustice unredressed. The news of victorious arms, — that charming gospel to chiefs and nobles, to their masters the owners of the soil, the sharers of the spoils and glory of victory, — it was no gospel to the poor vassals. It would only render their lords more luxurious, extravagant, insolent. The exhilaration of conscious influence and importance, the glory of achievement and fame, the opportunity of bravery and distinction, were not sources of glad intelligence to those poor who were to be gladdened by a gospel from the lips and in the life of Jesus. Fruitful seasons and abundant harvests, those smiles of Providence, which, under a just administration of

government, awaken glad responses in all hearts, could hardly be said to be a gospel to the poor of that age. Nature's abundance rather enhanced their toils of gathering and storing, than loaded their tables with the means of contentment and good cheer. It ministered rather to the wastefulness of the rich than to the joyfulness of the poor. So it was that all the common gospels of the natural condition of free and enlightened man, — successful adventure, victorious arms, famous exploits, praise, promotion, profit, fortunate schemes and turns of trade and commerce, fruitful seasons, — all these were no *gospels* to the poor Hebrew and the poor Roman in the days of Jesus.

But at length, in the fulness of times, God anointed one to preach a gospel to the poor, — the Prince of Humanity, — one whom the "common people heard *gladly*"; who ate and drank at the tables, bore the infirmities, and relieved the sufferings of the poor; taught them to feel assurances and cherish hopes of a cheering and glorious import; and founded an institution which affords to them positions of influence and opportunities of achievement and preferment, recognizes and guards their rank and rights as men, and from week to week republishes throughout the world his original Gospel.

Now, in the scale of oppositeness to the common experience, is not this miracle of Christ's gospel to the poor as great and sudden and startling as anything that could then have been imagined? It was, in fact, *too* great a miracle to be comprehended at the time, of too wide import to enter at the eye so near. It has continued to rejoice the hearts, brighten the hopes, and improve the condition, of the generations of the poor down to this present moment.

II. And here we naturally pass to consider the *salutari-ness of effect* produced by the miracle of a gospel to the

poor. But all rules and methods of comparison will fail us in the attempt. When tried by their salutary effects, the other miracles are as nothing by the side of this. These bring down to us only their record; they cannot repeat themselves; they cannot multiply themselves all along the line of history, and extend themselves all over the face of the earth, as does the miracle of a preached gospel. The ears that were cured of deafness are quickly numbered; but the ears that have listened and will listen to the gospel are innumerable! The mortal light that was made to "revisit" the

"eyes that rolled in vain
To find its piercing ray, and found no dawn,"

can be readily estimated; but the "celesial light" that has

"Shone inward, and the *mind* through all her powers
Irradiated, and there planted eyes,
All mist from thence purged and dispersed,"

by means of a published gospel, is inestimable.

The instances of the relief of pain, debility, and decrepitude in the sick, the lame, and the leper, at the hand of Jesus in person, are scarcely to be named when the mind labors to conceive the *sum* of sickness and sorrow that has been assuaged, the loving care that has been created for *all* the sick, the asylums that have been built for the maimed, the broken, and the bruised; the *atmosphere* of healing sympathy which has been diffused through the Christian nations by a re-echoing gospel! And what is the raising of a few dead bodies in comparison with that spiritual resurrection which has raised up the living bodies of whole races and repeated generations of men by that blessed spirit of gladness which lives in the gospel to the poor! Of all the other miracles the cases were few, and the effects were of limited influence and of short duration, but

the glad message is "unto *all* people"; it repeats and multiplies itself beyond comprehension; it diffuses and mixes itself with the common life of mankind.

Visit the haunts and homes of the really poor, to-day, sound their thoughts, probe their hearts, and what is the source and subject of what little glimmering of gladness relieves their burden of want and wretchedness? It is the gospel preached to them by Jesus, and to many of them preached by no one else. When the hopeless and joyless weight of poverty, incapacity, and shame, presses heavily and gloomily down, and shuts out all the common light of comfort and content, health and happiness, then how gladdening is the assurance of the loving care of that God whom Jesus revealed as numbering the hairs of the head, and noticing the fall of the sparrow, and as promising a heaven to them that love him where "there shall be no more death, neither sorrow, nor crying, nor pain"? Whence the glad buoyancy and the merry hopefulness of Afric's bondmen? They are proverbially cheerful, laughter-loving, and contented, even when their outward condition—the gospel excepted—is not much above that of the poor of the Jews and the Romans. They constantly rise in the scale of being where the ancient bondmen sunk lower and lower. What is the cause? Naturally religious, impressible, believing, and conforming, the African mind quickly imbibes the gladness of the gospel. More perfectly, purely, practically, does this cast of mind embrace the idea and assimilate the spirit of the gospel, is less distracted by doubt, less darkened by fear, and inherits less of the gloom and foreboding of Pagan superstition, than the Anglo-Saxon mind. Hence the African catches by very instinct that pure essence of gladness, unconcern for the morrow, satisfaction with his lot, unquestioning

trust in God, which lives and flows in, and evaporates from, the gospel ; but which the inflexible, tenacious, doubting, forelooking, and foreboding mind of the sons of *Europe's* barbarians imbibes more slowly, cautiously, and with larger admixture of the "beggarly elements," doubt, fear, and self.

III. The third test of the comparative importance of miracles is *the difficultness of accomplishment*.

And here again the results of comparison are almost infinite in favor of the gospel preached to the poor. The other miracles were the work of a moment, the effect of a word ; but the preaching of glad tidings "to every creature," the *accomplishment* of the gospel miracle, involved difficulties, persecutions, and martyrdoms, which have become a principal chapter in the history of man from the advent of Jesus down to the present hour. The great and difficult work in all the Christian ages has been, and still is, to preach and apply the gospel of Jesus to the poor ; to distribute to successive generations the inheritance of joy bequeathed to them by Jesus ; to look up all the heirs of this "great salvation" ; to satisfy the numerous claimants to those good tidings of great joy which were unto all people.

Among the more difficult results of the regenerative gladness of the gospel to the poor, is the consciousness of personal worth and dignity which it realizes in their minds, both by its teachings and by the Church institutions which reduce those teachings to practice. The glad message reveals to the poor that they are important and honorable members of their race, as high-born in the family, and as rich in the kingdom of God, as others ; that outward distinctions and circumstances are of no account with God, and of but short duration in themselves ; that the real man,

the immortal, thinking, loving, worshipping spirit, may be as noble and kingly in the poor as in the rich; that the lot of the poor man subserves the purpose of this life—that of educating the soul for a life to come—as well as that of the rich, and has really no more trials, temptations, and hardships, and no fewer advantages for the end in view, than theirs. And then the Church rises up to make good this glad truth. It forms a new kingdom among men, and calls the poor to its posts of honor and influence. It treats them as the gospel teaches. The Gospel as an idea, and the Church as an institution, coexist as natural and beautiful complements of Christ's power on earth. By a foretold development of events, the Christian Church, almost entirely, from its first setting up till now, excludes from its administration the noble, the worldly wise, and the greatly rich. Persons of high social and political rank, and of prosperous earthly fortune, have no inducement to compete for place and preferment in the Church. If they are borne along on the strong and far-swelling wave of its influence, and become of necessity members and participants of its organic structure and appropriating power, they are very willing to take a subordinate rank in its posts of sacrifice and self-denial.

The founders of the Church in the beginning were poor men; and very rarely since have those of noble birth, of affluent circumstances, and of great and engrossing worldly prospects, been drawn into any active connection with the government of the Church. Its humble founders erected a throne, instituted places of rank, influence, and usefulness, opportunities of adventure and achievement, distinction and promotion, on the grandest scale, for the almost exclusive occupation and enjoyment of the poor. The Church of to-day, in all its forms, remains the only institution to feed

ambition and stimulate hope in the breasts of the poor, — to inspire in them the conscious dignity of men. And, wonderful enough, that branch, or rather parent stock, of the Church on which cluster the poor in the greatest numbers and of the lowest condition, is most richly endowed with antique grandeur, historic prestige, and numerical ostent, and is thus most happily capable of awakening and fostering in the lowly minds of her devotees the glad consciousness of personal consequence.

Behold the swarms of poor Irish hod-carriers and gravel-diggers that throng in certain sections of our country. Poor, ignorant, and low as they are, you scarcely expect to find a spark of manly consciousness glowing in them. In everything pertaining to social, industrial, and commercial place, skill, or character, they are insensible, servile, and sordid as the clay and gravel their eyes are most familiar with. All the sense of personal pride and position they possess is as children of Mother Church. From that time-hallowed institution, — which those who have outgrown its level, without yet rising high enough into the region of Christian sympathy, or delving deep enough in sound philosophy, to appreciate its vast importance to humanity at a certain stage, are wont to deplore or despise, — from that institution, the gospel breathes its spirit of gladness into the thoughts of these lowliest poor. Yes, into thoughts otherwise empty and forlorn oft steal the remembrances of the saints and martyrs, — the image of the Church, her holy orders and ordinances, — spacious domes and lofty spires, solemn masses and moving spectacles, — and the poor son of Erin is transfigured, — he is another person. In the Church he is noble. On that eminence he can look down upon his Protestant employer or master-workman as a heretic and a heathen, — himself the friend and favored of the Virgin

and the saints. A gleam of gladness thrills his soul, a sense of superiority exalts his thoughts, and he lives ; his manhood disputes the moment with his brutish condition in other respects, and thus are kindled the feeblest embers of humanity in the bosoms of the most abject and miserable poor.

If the almost nominal influence of the broken members of the Protestant Church in this country seem to contradict the above, the reason is obvious. The American government itself has adopted the principles, and is fast taking the place, of the Church in this respect. All the posts in our Christian government are open to the aspiration of the poor and the children of the poor. Its practical working has done away with the poor as a permanent class. Hence the tendency among us for the political relations to absorb or *become* the church relations. There is, therefore, in our case, no need of a church separate from government for the purpose now under immediate discussion. This only shows the more perfect work of the gospel in elevating and gladdening the poor. It has finally produced a nation and a government where the poor and rich alternate from generation to generation, where their children meet on common ground in the common school, and where, by improving *that* privilege, they may compete with them for all the honors of state, and for all the chances of wealth. America, then, so far from being an exception to the views here maintained, is their fullest illustration, — the only difference being that the American government more than any other copies or appropriates that constituent of the Church which has most obviously brought honor and influence, and thence gladness and hope to the poor.

Such is the miracle which is being performed by Christ in the midst of us and before our eyes, if we will but open

them to behold it. The climax of Jesus is legitimate. His gospel to the poor, tried by every test, is every way paramount and foremost. And contend we never so stoutly for what are usually classed as the miracles, our true success will depend on the fearless and faithful extension of the miracle of the gospel to the poor. He who preaches and lives that gospel with strongest desires to make glad the heart of the poor, is practically the most sound and orthodox on the subject of the Christian miracles ; and he who duly estimates the magnitude of this existing and still operative miracle, will find least difficulty in admitting as genuine those other miracles recorded in sacred history.

THE DIVINITY SCHOOL AT CAMBRIDGE.

TO THE EDITOR OF THE QUARTERLY JOURNAL : —

As chairman of the committee appointed by the Overseers of Harvard College for visiting the Divinity School in Cambridge, I have obtained some knowledge of the course of instruction and general condition of that institution ; and as this has afforded me much satisfaction, I feel prompted to send you the following statements, in order that your readers may be put in possession of some facts pertaining to a school of so much interest and importance to the friends of Liberal Christianity.

It is known to all that there are but two Professors in the Theological Department of the University, and the chairs are filled at present by Rev. Convers Francis, D.D., Parkman Professor of Pulpit Eloquence and the Pastoral Care, and Rev. George R. Noyes, D.D., Hancock Professor of

Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature. In no other Theological Seminary, I believe, is so much work demanded of the Professors. Departments of study, which in other places are kept distinct, are here assigned to one instructor. The consequence is that the two Professors in the Cambridge School have too much work put upon them. Their labor is not to be measured by the number of pupils under their care, but by the extent of ground they have to survey. A conscientious teacher makes the same preparation for six pupils that he would for sixteen; and to enable these Professors to do justice to themselves, and to the institution over which they preside, we ought not any longer to assign to them so broad a field of instruction. Two additional Professorships are greatly needed, one of Ecclesiastical History, the other of Systematic Divinity. This must be placed beyond all question by a knowledge of the facts of the case.

The course of instruction pursued by the Parkman Professor is as follows.

At the commencement of each college year, he begins the course with a written Address to all the members of the Theological School, assembled in the Chapel, selecting some subject intimately connected with the duties, the responsibility, and the spirit properly belonging to those who are in preparation for the Christian ministry. The Address is accompanied by prayer and devotional music, the whole constituting an evening service of nearly two hours in length.

I. The first thing to which the attention of the Junior Class is called, is a survey of the ground and departments of theological study in general. For this purpose, Dr. Campbell's Lectures on Systematic Theology are used, more, however, for suggesting the topics of discussion than

for the purpose of repeating what is in the book, the Professor enlarging upon each of the subjects as they come up, and giving such illustrations as the present state of thought and inquiry in the science and practice of divinity may call for. The students are invited to propose any questions, or offer any suggestions that may occur to them, and the time of some five or six exercises is occupied in this way.

The class then enters upon a course of Natural Theology, one exercise each week through the term. This study is carried on, not by the use of any one text-book, but by a series of subjects, so selected as to bring under discussion all the important questions. With each subject the Professor gives references to the best books or parts of books; and while all the members of the class are required to investigate the point, each one, in turn, writes a carefully prepared dissertation upon it, which is read in presence of the class, and forms the groundwork of a subsequent discussion. In this discussion the Professor himself joins, aiming to call out the minds of the class as fully and freely as possible. At the beginning of the next exercise, he gives a lecture of nearly an hour in length upon the subject considered at the preceding meeting, and then they pass to the next question, which is treated in the same way. In connection with this course, the Professor has had an exercise on selected parts of Cicero *de Natura Deorum*, which are translated from Latin by the class, with such remarks and commentaries as he may offer, the whole being designed to give some representation of the action of the Pagan mind on this subject, with a view to show the necessity of higher and better teaching.

Through the first term, the Junior Class make a study of Russell's Pulpit Elocution, followed by exercises in reading aloud, so as to ascertain the character of their

voices and manner of pronouncing, and to advise them of faults.

In the second term, the Junior Class are carried through a course on Christian Ethics, in the same way as in the course above described on Natural Theology. In this term, also, they begin the study of Ecclesiastical History, using Milman's History of Christianity, with such remarks and enlargements as the Professor may suggest. A third exercise is sometimes held in the examination of ethical questions, using Dymond's Essays as a guide.

II. With the Middle Class, the Parkman Professor has the following courses of study, in the first term :— 1. A course on the nature and office of Public Prayer, begun by an investigation of passages of the Old and New Testaments on this subject, and followed by a discussion of several of the most important questions respecting the public exercises of devotion, great stress being laid upon the necessity of personally devout habits for the proper discharge of this function. This is succeeded by a series of questions on Practical Divinity, considered by means of dissertations and lectures as before described. 2. A course with reference to compositions for the Pulpit, begun with general inquiries on subjects appertaining to Rhetoric and Logic, and then carried on with special reference to the principles of sermon-writing, and followed by outlines and plans of sermons, and whole sermons, which are subjected to criticism and discussion. 3. A course of original essays on subjects given out by the Professor, all the class writing in turn, two essays being read at each meeting. The design of this course is general improvement in clearness and vigor of composition. The second term of this class is occupied by a course on Ecclesiastical History, carried on by dissertations on the most important and salient points in Church History,

with references to the best writers, and followed by remarks from the Professor. The course on Practical Divinity, before begun, is still followed up in this term, and is succeeded by exercises on the Pastoral Letters of the New Testament, with reference to their present application to the duties of the pastoral office. In this term of the Middle Class a course of preaching is begun in the Chapel of Divinity Hall, all the members in turn preparing sermons, which are read from the Chapel pulpit, accompanied by prayers and hymns, and followed by the comments and remarks of the Professor.

III. With the Senior Class, the Parkman Professor has in the first term four separate exercises : — 1. A course of lectures on Ecclesiastical History. 2. A survey of English preaching from the earliest period down to the present time, each student in turn writing a dissertation on some prominent preacher, giving an account of his times, theological position, character, &c. 3. The composition of original sermons by each member of the class, the Professor taking the discourse, examining it, and then spending half an hour or an hour with its author in reviewing it, and conversing about it in the freest manner. And, 4. Extemporaneous Expository Discourses in the Chapel on passages selected by the Professor, and followed by criticisms and remarks.

The exercises with this class in the second term are as follows : — 1. A course of lectures on Pulpit Eloquence and the Composition of Sermons. 2. A course of exercises on Church Polity, with special reference to that of Congregationalism. 3. A course of lectures on the Pastoral Care. 4. The preparation and examination of sermons. During this term, the members of the Senior Class preach, in turn, in one of the churches of Cambridge on Sunday evenings,

the Professor attending the service, and offering afterwards his remarks and advice.

Throughout the whole course of three years the students attend two evening meetings each week, one for the purpose of extemporaneous debate, the other for that of religious conference and prayer; and morning and evening prayers, with reading of the Scriptures and sacred music, are regularly attended in the Chapel of Divinity Hall, at which sometimes the Professors, but generally the members of the Senior Class, officiate.

The course of instruction given by the Hancock Professor and Dexter Lecturer is as follows.

He teaches the Hebrew language to the Junior Class, five exercises in a week during the first term, and three during the second. In the second term, the Junior Class have two exercises a week in the study of Plutarch's *Treatise in Greek on the Delay of the Deity in the Punishment of the Wicked*. The same class attend, also, under this Professor, to the *Principles of Criticism and Interpretation*, by the use of text-books, Lieber's *Hermeneutics* and Porter's *Principles of Textual Criticism*. He superintends a course of exercises on the *Evidences of Christianity*. Dissertations are required from the students on subjects given out, with references to the text-books; and these are followed by remarks from the Professor.

This Professor gives a two-years course of lectures on the Old Testament, attended by the Middle and Senior Classes together. The exercises on the New Testament are partly by lectures, and partly by exegetical translations on assigned portions of Scripture. The principal end kept in view in every exercise is to form the students to become good interpreters themselves. The best Commentaries are previously named, and the characteristic merits of each are

described, and references are given to the best Introductions to the New and Old Testaments, and the best works on the various subjects brought to view.

The Middle Class have an exercise on Systematic Theology. This branch of study is taken up by subjects, questions relating to the most important points are given out, and dissertations are read by the students, followed by discussion, and remarks from the Professor. This course is not required by the statutes of this Professorship, and is given quite voluntarily by the Professor. In addition to the foregoing exercises, each member of the Middle and Senior Classes is required to read, once in a term, a critical dissertation on some Scriptural subject of his own selection, on which the Professor remarks.

After having thus indicated the course of study followed by the Professors, I may add, that the number of students is at present twenty-six: eight in the Senior Class, eleven in the Middle Class, and seven in the Junior Class. Both Professors bore witness to the exemplary conduct of these young men, and to the faithful manner in which they are fitting themselves for the holy calling they have chosen. Vague rumors are sometimes circulated regarding their freedom of speculations, and gross injustice has not unfrequently been done both to them and to the institution with which they are connected. The School accepts all young men, of good moral character and serious purposes, who desire to enjoy here the privileges of study; and it would be very strange if all of them, when they join the institution, had clearly settled and sound opinions. To gain such is the very object of study; and in many cases, as I was assured by the Professors, have they witnessed the change from loose and unsettled notions to a well-grounded and stable faith. In the character of the young men from year

to year sent forth from this school, in the course of study here pursued, so well ordered, systematic, impartial, and full, in the diligence, laborious industry, and devotedness of the Professors whose instructions I have here glanced at, and in the spirit of serious devout inquiry which prevails in the institution, we find ample reason why the Divinity School should have the confidence and affection of our churches and clergy. I send you this account in the hope that we may all love it more than we have done, and may do more to increase its number of Professors and students. To the truthfulness of my representations, you, with the other gentlemen associated with me on the Committee of Visitation, can bear witness, as also to the pleasure with which we all learned the facts pertaining to the constitution and character of the School.

Very truly and sincerely yours,

ALONZO HILL.

Worcester, February 1, 1854.

PROSPECTS AND ENCOURAGEMENTS.

MANY persons busy themselves with speculations about what is to be, some time hence, the condition of things in the particular Christian community to which they belong. It is their favorite occupation to cast the distant horoscope of their sect. They are uneasy, fearful, anxious about coming changes; prophets of disaster; never ready to use and enjoy the present, never calmly relying on the Omnipotent Disposer; never content with doing the duty that lies nearest them, but always teeming with measures for

hurrying on the slow-moving developments of God's majestic kingdom. With them there is no motion unless there is noise, and no progress except that which is "with observation." Whenever, from any cause, there comes a subsidence of interest in some favorite mode of religious action or philanthropic enterprise, then all things wear a gloomy aspect in their eyes; they see nothing around them but coldness and sterility, nothing before them but decadence and dissolution.

Now every denomination has its periods of activity and of rest, its advances and its pauses, and the latter are as healthful and as useful as the former. But at such times the class of persons referred to get alarmed, imagine that everything is going to pieces,—*their* denomination in particular,—and with earnest solicitude they begin to inquire one of another, "Where are we to go?"

We have no sympathy with this state of mind. These anxieties and apprehensions about the future of this or that denomination are a sure sign and proof of want of faith, both in the fundamental ideas on which the denomination rests and in the guiding hand of God. Religion, let us feel assured, is doing a good work even when it is silent,—when it only looks beautiful,—when it walks with heavenly grace in its step,—when it has a kind word and a bland countenance,—when it is a genial power in the heart,—when it leans trustingly on the arm and bows meekly to the will of God; quite as good a work as when it is compassing sea and land to make proselytes, or rearing costly fanes for its worship. If some methods of Christian activity to which we have been accustomed are now regarded with less interest than formerly, we may not infer that there is less religion among us, or that the Church we are connected with is in jeopardy. If the funds of some pet organization

run low, it is not to be taken as proof that the faith and piety of its members are declining. Possibly they are wiser now than they were, and are turning the contributions of their Christian love into other channels, equally commended by the spirit of Christianity and equally important in the regeneration of society. It is not to be forgotten, that there are uses of money not less consonant with the great design of the Gospel than those appropriations which are labelled "Corban." And there are many questions concerning our special faith, whatever it be, more important than whether it is spreading rapidly, and how many churches it builds. Does it shed a light on the path of human duty? Does it keep the conscience void of offence? Does it bring those who hold it near to the Great God and the Saviour? Does it make them upright, humble, self-denying, patient under trial, submissive to the Divine will, so that they who see them take knowledge of them that they have been with Jesus? Does it render life sacred to them, death no longer terrible, eternity a glorious heaven? These are the great questions. If they can be answered affirmatively, then there is no need to fear for the permanence of that institution from which such results flow; and if not, then its supporters are not the persons to undertake either to correct the creed or to reform the religion of others.

Believing the Unitarian Church to be "grounded in truth," its fundamental ideas to have been inculcated by the great Head of the Church, and to have borne fruit unto eternal life, — believing that the spirit of the Lord is still in it, and by "diversities of manifestation" is still revealing its power, that uneasy solicitude which prophesies from a shifting aspect decay in substance, and infers dotage and decrepitude from slowness and stillness of motion, strikes

us very disagreeably ; and when accompanied, as it often is, with a repining self-depreciation, not personal, but denominational, it seems to us to deserve some severity of censure. There is a way of speaking among some, as if either the truth or a proper humility required Unitarians to confess themselves below and behind other bodies of believers in the essentials and fruits of Christian faith, — as if *we* had all the argument, and *others* all the religion, — as if the highest spiritual attainments were to be seen, not amongst ourselves, but in other ecclesiastical communions.

Now all such notions we utterly repudiate. In our own body we have seen the closest approximations, in spirit and character, to the Christian ideal, we have ever known. According to our view, a *Christian* Unitarian is the best type of a Christian the world contains. Unitarians who are so from serious conviction, *regenerate* Unitarians, — such as are found in all our churches, — compare favorably with *regenerate* believers of any other sect. In our opinion, the average of moral worth in our *congregations*, of right sentiment, of religious principle, of sympathy with the mind of Christ, of love to man, and reverence, trust, and submission towards God, is at least equal to the average in the congregations of any other denomination. We have our defects and blemishes, and so have they. Ours are different from theirs, but we believe not greater. It is not long since we heard a very distinguished orthodox clergyman sadly lamenting the want of a more enlarged faith and an apostolical tone of piety in the churches with which he was most familiar, and characterizing as superficial, and without a genuine life at bottom, those manifestations of zeal and devotion which, at a distance, we had so much admired. It is in our recollection, also, that the same clergyman expressed a strong admiration of many things

belonging to us and not found in his own communion, while he strenuously urged the benign influence we were exerting in the Church at large as a dissuasive from the thought of allowing our body to be disintegrated and swallowed up in other sects. We say, then, have done with this self-disparagement ; there is no reason for it ; it is unmanly, and it is a hinderance to our progress.

But what is there to be said in the way of encouragement ? it may be asked. Much every way. Our position is healthful and commanding. Our ministers are educated, earnest, hard-working, devoted men. We have two Theological Schools, in a more prosperous state than they were five years ago. Our congregations generally are flourishing. Look at our churches in New York, Cincinnati, Louisville, St. Louis, Chicago, Detroit, Buffalo, and compare them with what they were ten or fifteen years ago. What encouragement from the comparison ! Look at the churches in Boston. As we understand it, there is at this moment but one Unitarian church edifice in the city, and that quite recently built, that is not at this moment gaining rather than losing in the number of attendants ; and all around Boston the churches are thriving and prosperous. So it is in the interior of the State, in the country parishes generally. There are no symptoms of decline in them, but all things denote health and long life. From observation and inquiry, — speaking in the general and admitting that there are exceptions, — we are fully satisfied that the condition of our churches, so far from giving occasion for lachrymose complainings, actually presents ground for congratulation, as well as devout gratitude. What is needed, besides a diviner consecration, to give them increased stability, is more confidence, more firmness and decision, in support of them ; more self-reliance ; less looking this way and that to learn

what others may think or say of us ; less anxiety about future developments ; less eagerness for superficial diffusion ; a calmer and deeper content in believing that He who gave us the truth will take care that it be not lost, that the various forms of error shall fade away before its sure advances. This would make us work with increased animation, and give a religious glow to our common life. There is no occasion, we repeat, for despondency. We are gaining strength from every conflict, and in our profoundest experiences are finding confirmation of our faith. Christian scholarship is constantly adding to our defences, and weakening the strongholds of theological opponents. Criticism on their own side has disarmed them, one by one, of nearly all their proof-texts, and threatens to drive them altogether from Scripture to tradition for an uncertain and delusive support.

But, it is asked, Are you not infected with rationalism and infidelity ? Are there not " branches " hanging with " fruits " that are unwholesome, though tempting, overshadowing your church, and is there not danger that you will all forsake the tree of life ? Every one who asks this question is concerned for his neighbor, and not for himself ; for some other parish, and not that to which he belongs. But we will answer it, nevertheless. No ; there is no such danger. The robust and well-grounded faith of our people naturally repudiates everything of the kind. Now and then, to be sure, a young man or woman gets lost in a metaphysical fog ; but for one who is thus unfortunate, three come out into the true light, from the atmosphere (which is *cold* as well as *foggy*) of an effete orthodoxy. These rationalists are few in number. They have no sympathy with the Unitarian body, and get no sympathy from it. In one or two cases, they occupy pulpits that were once

occupied by Unitarian ministers; and there may be some amongst us who carry the principle of freedom so far, as, while rejecting their sentiments, to be willing to let them be heard in our pulpits. But the weight, the influence, of the denomination are decidedly against them; as much as they are against the dogmas of Calvinism, and for similar reasons. This is well known both in and out of the denomination. It ought to be equally well understood that we have no fears from rationalism, and no hopes. It will live its day, and we need not distress ourselves with expedients for getting rid of it, or for escaping from any odium which may threaten us from the fact that some whom we are accustomed to call our friends have adopted it. Let it alone. Wash your hands of it, and let it alone. Its ablest assertor, if he has called up one evil spirit among us, is certainly dealing very vigorous blows on the heads of other demons quite as hard to subdue; and perhaps we had better not forbid him, even though "he followeth not with us." We are not responsible for him, and he will answer at no tribunal on earth or in heaven for us. The Unitarians are one body; the Rationalists are another body, as distinct in their thinking, in their theological systems, in their feelings in regard to one another, in their general aims as religionists, as Unitarians and Baptists, or Quakers and Puseyites.

On the whole, then, we say the heavens are bright; let us be of good cheer. There is room for much work, and there is much strength for doing it. Christianity is not dead nor dying amongst us. Show a good object, a good enterprise contemplating a wider diffusion of the truth as we receive it from Jesus, and many a willing heart leaps with joy to lay hold on it and carry it forward. We call on our friends to show themselves courageous for high en-

deavors and hopeful of grand results. Let union, energy, perseverance, faith, all in the name and love of Christ, not only mark our action, but be to us the pledge of a glorious progress.

THE INDEPENDENCE OF THE PULPIT, AND THE INDEPENDENCE OF THE PEW.

It is not intended in this brief article to enter upon a full and formal discussion of the subject here indicated, but merely to offer a few suggestions for the consideration of both ministers and people.

Of late, much has been said and written in relation to the independence of the pulpit; and very much also, in certain quarters and upon certain occasions, in relation to its subserviency. On the one hand, there has been a class of preachers, found more or less in all denominations, who have seemed to regard it as their special mission, or a part of it at least, to defend the pulpit; and in order to accomplish this purpose, they have sometimes appeared to say and do things in the pulpit, which they would not have done if it were not for the sake of using their liberty, and carrying their principles into practice; thus showing that they mean at all hazards to act independently, let consequences be as they will. On the other hand, there is a class of hearers—and these, too, belong to all denominations—who are unwilling that any topic should be introduced into the discussions of the pulpit but such as they themselves approve, or that any opinions should be expressed but such as they themselves believe; as if the preacher

were bound in honor and conscience not to follow his own judgment, but theirs, — as if the object of such discussions were not to elicit truth, but to confirm the hearers in their present opinions.

Encroachments of this kind on one side and the other, and difficulties growing out of them, as they naturally do and must, appear obviously to result, in most cases, if not in all, from no wrong intention, but from an imperfect apprehension of the rights and obligations which belong to each. Undoubtedly the pulpit has its rights, and its appropriate sphere of duty, and these should never be infringed by those who occupy the pews. And so likewise the pews have rights and privileges which belong exclusively to them, and these should always be sacredly regarded by him who occupies the pulpit. The mistake has been, — the fault, perhaps, in some instances, if any one chooses to term it so, — that the views of both preacher and hearer in relation to this matter have been too restricted and one-sided. The pulpit, while engaged in the defence of its own rights, has failed to recognize to their full extent the rights of the pews; and these in turn have not always been willing to concede as they should the rights of the other.

The minister of the Gospel, by the very nature of his office, is bound to preach the Gospel, — to declare the whole counsel of God, — to keep back nothing which would be profitable to his hearers. And this he must do, whether they will hear or forbear. What else can he do, and be faithful to the trust which is committed to him? What else can he do, and secure the approbation of God and his own conscience? But if he preaches the Gospel at all, it is necessary of course that he should preach it according to his own understanding of its doctrines and duties, and in the exercise of his own judgment and discretion, aided, if need

be, by the counsels of others in whose wisdom and prudence he can confide, with respect to what the times and circumstances demand. But he is no less bound to do all this in a Christian spirit, and with a due regard to the feelings, the principles, the rights, the privileges, of all others. He may use his own liberty, but he must not do anything which will tend to abridge theirs. He may follow his own convictions of duty, but he should be willing to allow others to do the same. He may act in accordance with the dictates of his own conscience, but he should always remember — what some are too prone to forget — that others may have consciences as well as he, — consciences whose dictates they are equally bound to obey. He must preach what he believes to be the Gospel, but they who hear must decide for themselves whether that which he preaches *is* the Gospel. He must declare what he believes to be the truth, but they must determine whether that which he utters *is* the truth. He must do what he thinks is right, but he must allow them also, in matters which relate to their own individual responsibility, to judge even of their own selves what *is* right, and must not be disposed to censure them for doing it. The duty of the minister is to convince, to instruct, to persuade, to win souls to Christ, to impart hope and consolation to the troubled spirit; but he must do nothing more. If ever he attempts to dictate to others what they must think or do, — if ever he presumes to speak harshly to those or of those who conscientiously differ from himself, merely because they differ, — if ever he takes advantage of his position in the pulpit to utter even the truth in a manner designed to be offensive to those who feel themselves compelled to listen, — then is he evidently passing beyond his own sphere of duty, and he should resign his post at once to one who is able to act more in harmony

with the spirit and precepts of Christ. The independence of the pulpit does not require any such interference with the rights of the hearer.

It is every man's privilege to determine what kind of preaching he will hear, or whether he will hear any; what amount he will contribute for the support of public worship, and where he will bestow it. The proprietors of a house of worship, or the members of a religious society, have an undoubted right to select their own minister, and to agree with him as it respects the terms and conditions. If he preaches what they regard as unscriptural or untrue, they have a right to express their dissent from it. But they ought not to judge harshly of honest motives and intentions; and they ought not in any way to seek to prevent him from giving utterance to his sincere convictions upon any topics which he deems it expedient and profitable to introduce. A minister should indeed possess a sufficient degree of prudence and discretion in relation to all such matters, but what would any minister be good for, if he is not allowed to preach as he believes? Who would respect a man reduced to such a state of bondage? Who that *is* a man would be willing to remain in it? A religious society has, of its own right, and of course ought to have, the control of its own pulpit, in the way which has been indicated; but it has not, and ought not to have, any further control over the opinions and utterances of the person whom they may see fit to place in it. If the people have not confidence in their minister, that he will endeavor, according to his best ability, to promote the true objects of his ministry, then it is better that a separation should take place, and that another should be found in whom they can have confidence. There are ways enough and means enough by which a religious society is able to vindicate its own rights without

encroaching upon those of the pulpit. It is not necessary, in order to maintain the independence of the former, to sacrifice that of the latter. No society can prosper where there is not a mutual confidence between minister and people, a mutual disposition to respect the rights of each other, and a mutual desire to treat each other with due consideration and kindness, and to pass over in a friendly spirit any unintentional mistakes which may be committed on either side.

The circumstances of the present time are in many respects peculiar. The religious community is very much divided in relation to matters both of speculation and practice. Almost every variety of opinions on almost every variety of subjects may be found within the limits of every city and town. The extreme of radicalism and the extreme of conservatism exist together in almost every neighborhood. Exciting questions spring up and produce discord in the same household of faith. Men and women who are accustomed to "walk unto the house of God in company," are often prevented, by these and similar causes, from taking "sweet counsel together," even in things wherein they agree. It is very rare to find a congregation in which such differences do not exist. It would be very difficult to form a congregation from which they should be excluded. For those who agree upon one point will be very likely to disagree upon others; and the larger the number of which it is composed, the more it will become divided, and the stronger will be the differing parties comprised within it. These are obvious and well-known facts, and this, there can be but very little doubt, is one of the causes which have rendered the relations between ministers and people so very unstable. A man has been a faithful and devoted pastor for many years; but an exciting question comes up, in

regard to which honest minds may honestly differ. Now comes the trial. His people are excited upon it, and soon become divided. The minister, perhaps, throws himself voluntarily into the midst of the strife, or perhaps the people are unwilling that he should remain neutral. He takes one side or the other, and the result is — he must leave.

Or a man is sent for to preach as a candidate, and the same alternative is presented before him. He must either speak or forbear upon topics which some desire to have constantly introduced, and some would permanently prohibit; and in either case, however acceptable he may be in other respects, he will soon be likely to find that he is not wanted. How is it possible that this state of things can be remedied, unless there is mutual concession, and a spirit of mutual forbearance upon both sides,—unless the Pews concede the rights of the Pulpit, and the Pulpit concedes the rights of the Pews? How can it be remedied until a due respect is paid to every man's conscience, and all are willing to unite upon principles of mutual toleration, adopting the words of Paul for their motto,—“Not that we have dominion over your faith, but are helpers of your joy”?

MEETING OF THE FRIENDS OF THE AMERICAN UNITARIAN ASSOCIATION.

A REPORT of the proceedings of the important meeting held in Freeman Place Chapel has been published in a pamphlet form, and has been distributed in several of our churches. To give it a still wider circulation, and to preserve a permanent record of a meeting from which we

hope we may date a new movement in the history of our denomination, we transfer the most of the pamphlet to our pages.

It will be seen by the accounts we publish of the meetings of the Executive Committee, that much earnest consideration has been given to our duty in attempting to meet the large and increasing demand for books inculcating a liberal but fervent religious faith; and the opinion was expressed, that it would be well to hold a conference with the friends of this Association, for the purpose of explaining to them the opportunities of usefulness that are opened to the Committee, and of taking counsel from them relating to the best modes of meeting these opportunities.

Accordingly, it was voted that such a conference be held in Boston, on the afternoon of February 1, in Freeman Place Chapel; and the President and the Secretary were appointed a committee to issue an invitation, and to make all needed preparations for the meeting.

In discharging this duty, the President and Secretary sent the following invitation to a number of the friends of the American Unitarian Association:—

“ Boston, January 12, 1854.

“DEAR SIR,—The last Annual Report of the American Unitarian Association, and the two numbers of its Quarterly Journal, will show you the position in which its Executive Committee have aimed to place that Association, and the great Christian ideas and principles to the diffusion of which they wish to direct its efforts.

“The Committee think that this position and these efforts should draw toward the Association fresh confidence and interest; and that this result would be promoted, could there be a conference of any considerable number of its friends, especially of laymen, at which the Committee could unfold more fully their plans, and the great and increasing opportunities of usefulness that are opened to them.

"Accordingly, the undersigned, appointed a committee for the purpose, invite you to attend a meeting, on Wednesday, the 1st of February next, at three and a half o'clock, P. M., in Freeman Place Chapel, Boston, to confer together upon our duties as Christian believers, and to devise some wise and practical methods by which our Association may be made a more efficient instrument in the cause of truth and righteousness, and may do something more comprehensive and effectual towards the diffusion of a liberal, but fervent, earnest, and regenerating Christianity.

"Respectfully and urgently requesting your acceptance of this invitation, we are, in behalf of the Executive Committee of the American Unitarian Association, with sincere Christian regards and affection, your friends,

"S. K. LOTHROP, }
HENRY A. MILES, } Committee."

The meeting thus called was held at the time and place above named. The attendance was large; the body of the church was well filled; many members of the Legislature were present; there were delegates in attendance from New York, Providence, New Bedford, Worcester, Lowell, Salem, Cambridge, Charlestown, Roxbury; and the Committee were gratified in meeting many laymen who have been the early and steadfast friends of the Association.

At half past three o'clock, the meeting was called to order by Rev. SAMUEL K. LOTHROP, D.D., who nominated the Hon. RICHARD SULLIVAN, of Boston, as President of the Conference. Upon taking the chair, Mr. Sullivan briefly addressed the assembly, expressing his belief of the importance of our meeting together, from time to time, to awaken fresh interest in our hearts in behalf of the duties which we all owe to our fellow-man. He hoped we might so fulfil these duties that we might carry with us a consciousness of having been faithful, when we are called to render up an account of our stewardship.

Upon invitation from the Chair, Rev. Mr. Frost, of Concord, opened the meeting with prayer.

The Secretary of the American Unitarian Association was appointed the Secretary of the Conference; and he read extracts from the letters of several gentleman who were not able to give us their attendance.

The Hon. STEPHEN C. PHILLIPS, of Salem, wrote : —

‘I am deeply impressed with the necessity of infusing life and vigor into our Unitarian organization. What sincere and earnest Christians ought to be and do, in view of the opportunities and dangers of the present period, seems to be plain; and I trust your consultation will prove that Unitarians are not disposed to shrink from the responsibilities and duties of sincere and earnest Christians.’

Hon. JOHN PRENTISS, of Keene, N. H., wrote : —

“I cordially approve of the object of the meeting, and doubt not the effect will be to stimulate the new interest felt in the Association. I fully believe, with you, that, in our present position, great and increasing opportunities of usefulness are daily opening to us. In the most enlightened portions of our country, Unitarianism, as believed by the founders of our Association, is fast living down a most unreasonable opposition; and we have evidence that its claims to respect are not unregarded. I have often regretted, that, in our annual meetings, prominent and influential laymen left the clergy almost exclusively to do the work of the Association. I trust they will answer the present call, and impart the counsels of experience in devising the ways and means of promoting the desired objects.”

ZEBEDEE COOK, Esq., of New York city, wrote : —

“It would afford me sincere pleasure to participate in the exercises of the proposed meeting; but previous business engagements forbid my absence at this time from New York.”

The aged and venerable Dr. KENDALL, of Plymouth, wrote : —

"The object of the Conference, and the spirit of your invitation, are in harmony with my own opinion, and have my entire sympathy. If this object be kept in view, and the same spirit be manifested in conducting the Conference, and during this friendly and Christian interchange of opinions and views, I cannot doubt that good will result from it. Most men with more than fourscore and four years upon their shoulders would find an excuse for not leaving a comfortable home in the heart of winter, with the thermometer below zero. . . . The officers of your Association have, no doubt, some discouragements to encounter; but there are other and quite encouraging circumstances to balance them; and none are more encouraging, than the effect produced on the minds and hearts, the temper and conduct, of other sects of Christians. The asperity of the austere sects has been softened, and, in many instances, their bitterness and reviling have been changed to brotherly kindness and charity. How great is the contrast between the number and prospects of the friends of Liberal Christianity now, and some thirty-five years ago! I remember, some time previous to the organization of the Association, our revered and beloved friend and brother, the late Dr. Channing, of blessed memory, invited six or eight of his brethren to a conference-meeting in his study in Boston. The vine which was so carefully nurtured at that period, under the smiles of a benignant Providence, has grown and spread, shooting out its branches from river to river, and from sea to sea, until its influence is felt and acknowledged throughout the land, strengthening the weak in the faith, saving the sceptical from the darkness of infidelity, and guiding its friends to the 'true light to enlighten every man that cometh into the world.'"

Other letters, expressive of sympathy in the objects of the meeting, had been received from Dr. AMOS NOURSE, of Maine; Rev. Dr. PALFREY, of Cambridge; Rev. SAMUEL OSGOOD, of New York, &c.; but the Secretary would not now further occupy the attention of the meeting.

The President of the Conference then called upon the chairman of the committee which invited the gentlemen

present to assemble, for some statement of the objects for which they had come together. Rev. Dr. LOTHROP arose, and said that a paper had been drawn up by the committee whose names were appended to the circular invitation, which they proposed to submit as the basis of the consideration and action of this meeting; and, with the permission of the President, he would now read it. Accordingly, Dr. Lothrop proceeded to read the following paper:—

“The Executive Committee of the American Unitarian Association, inviting their friends to a conference upon the subject of their common position and duties, would submit the following views for their consideration.

“In looking back to the schism which took place in the Congregational churches of New England, between thirty and forty years ago, we find that the first promoters, the most prominent and able defenders, in this community, of those views of religion in which we feel the deepest interest, did not favor the formation of a new *sect* or *party*, sharply defined and closely organized. Their object was not to build up such a party by a close organization among themselves, but to modify opinions in the minds of thinking men of all parties, by calm utterance of truth, in the pulpit and through the circulation of tracts and books, which should advocate and diffuse juster principles in the interpretation of Scripture, and higher and purer conceptions of the Gospel of Christ. This feeling still pervades, as it always has, a large portion of our religious body; and, as a consequence, all organizations among us, which, however free and generous in their spirit and design, do, from the very nature of the case, wear something of a sectarian or denominational character, have rather languished, had rather a struggling existence, never combined the full strength and hearty sympathies of the whole body. Therefore, as a sect, distinct and sharply defined, we have not grown much; our borders are not greatly enlarged. The great work we have done has been in the direction which the early advocates of Liberal Christianity in this country regarded as the great sphere of their usefulness and effort,

viz. in modifying the religious opinions and spirit of thinking men, of all sects and parties. Here a good work has been done. The changes which have taken place during the last thirty years in religious opinions, and in the spirit of religious opinions, amounts, in fact, to a great religious revolution, — a revolution not yet completed, but progressing, — well advanced in some parts of New England, and going forward throughout our whole country. Other denominations are appreciating more justly our views of truth; and, though not distinctly receiving our doctrines, are manifesting more of our spirit of freedom, and are coming quietly to occupy the very ground on which we have stood, and for which we have had to contend. Generous and noble sentiments have shamed out a vast deal of the ancient intolerance and bigotry; and through a sympathy with our cast of thought, — a sympathy encouraged, perhaps, by the absence among us of a sharply defined denominationalism, — thousands have been drawn either to a full reception of our views of truth, or to a wise modification of their own. In this way great good has been done, and the kingdom of God — a kingdom not of meats and drinks, of forms and dogmas, but of righteousness, peace, and joy in the Holy Ghost — largely advanced.

“But how has this been done? By individual effort, and by the extent to which *individualism*, and the spirit of individualism, — if we may use the phrase, — have prevailed among us? By no means. We deny not the value of individual independence of action; but does any man believe that the changes in religious opinion, and the spirit of religious opinion, to which we have referred as having taken place within the last thirty or forty years, would have been produced, had there been no association, no social action or organization, among the friends of Liberal Christianity? No sensible and observing man can believe or maintain this. The limited measure of social action and organization which we have had, — this Association, through its annual meetings, its reports, and its tracts; our conventions, through their resolutions, discussions, and spirit; all the social action and effort, by which head and front and form, however indistinct the outlines, have been given to us as a body, held together by no stringent chains, but by a general

sympathy in great religious ideas and principles,—these have been the great means by which we have thus far accomplished our mission, and wrought the changes to which reference has been made. While we admit, therefore, what may not be denied, that a liberal party cannot, from the nature of the case, be a closely compacted party, like a thoroughly trained and disciplined sect, whose bond of union is a stringent creed or an exclusive dogma; while we admit that a “missionary spirit,” in the special sense in which the phrase is used, and in the special form in which the thing manifests itself in sects thoroughly trained and disciplined, cannot be expected, and is not to be desired, in a body like ours; — we do maintain that there is ground for religious organization, social action, and effort, — a demand for it; that, through this, we have done great good in times past; and that through this, through a broad, catholic, Christian missionary spirit, combining and directing our individual means and efforts, we are to do great good in the future, — not so much in building up a particular and sharply defined sect, as in diffusing through all sects and the whole community that simple Gospel of Christ, which, by its truth, its spirit and power, regenerates and sanctifies the human heart, and binds men together in the fellowship of love and duty.

“In this broad, catholic sense the American Unitarian Association has been and is a Christian missionary society, — an open door for the action and sympathies of those liberal Christians who have wished to do something beyond their individual example and effort in diffusing those truths and influences of the Gospel of Christ, which enlarge the mind, purify the affections, soften the heart, regenerate, reform, and ennoble the character and the life. Though its means, for the reasons which we have glanced at, have never been equal to its opportunities, yet, through the blessing of God, it has always had some means, which have been used, it is believed, beneficially, and with no small measure of that wisdom which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Its original and primitive mode of action was through the printing and distribution of tracts. For several years it published one tract every month, five thousand of each tract, — about sixty

thousand tracts a year. The series now amounts to near twenty millions of pages. The Association confidently points to these tracts as a body of Christian instruction and literature, which, for learning, piety, zeal, a Christian temper and spirit, is honorable to the religious communion from which it sprung. The theology of these tracts rests upon the Bible, as the word of God, the law and testimony to which all go as the rule of faith and the great source of truth. It rests upon and upholds the authority of Jesus Christ, as the Son of God, as the supernaturally endowed and commissioned Redeemer and Saviour of the world; and the volumes breathe throughout a spirit of reverence, faith, and love toward him. We believe that they have brought light, comfort, sanctifying and saving influences, to many hearts. The other modes of action pursued by the Association, in the accomplishment of its general objects, have been the promotion of theological education, extending aid to feeble societies, and sending forth missionaries to preach the Word with the living voice, and also by the limited employment of colporteurs for the sale and distribution of books. They have justly received a large share of attention, and by them good results have been wrought out, and may yet be wrought out in time to come. We pass them by because we have not time now to consider them, and shall speak of one opportunity which may well claim a larger share of attention than it has yet received.

“It arises from that great change in the habits of men through which the world is now passing. Religious thoughts, religious affections, nutriment to the religious principle in men,—these are obtained less from the living voice, and more from the printed page, than at any former time; and the change is still and rapidly in that direction. The small number who enter the sacred profession, and the immense number of religious books printed and diffused,—almost exceeding belief to one who has not looked into the subject,—are two facts which stand up, side by side, to tell a significant story. Our Association, which in years past has done something in this work, may be made a more efficient means of sending forth books which shall impart higher conceptions of God’s truth, and strengthen the growing feelings of charity and

good-will towards man. The discussions of the last twenty-five years have given rise to a *body of literature*, which must be allowed to be, in some respects, remarkable, in the history of Christian letters, for freshness, interest, and power, ability to awaken the best aspirations of man's soul, and to lead to discriminating and sound habits of thought.

"It cannot be necessary to name the works to which we refer. The theological writings of Dr. Channing; such books as Ware on the Formation of the Christian Character, and his Discourses on the Offices of Christ; the treatises of Professor Norton on the Genuineness of the Gospels; the doctrinal essays of Dewey, Peabody, and Burnap; the more recent discussions of great religious questions, in a style of exceeding beauty and power, and with a peculiarly conciliating spirit, by Eliot and Sears; — these are specimens of some twenty volumes, constituting no mean contribution to the department of theological literature, — works which have not been without their influence in the development of the religious opinions of this age, while some of them have been most successful in purifying, defending, and regenerating our common Christianity. Such a body of literature is itself enough to justify the liberal movement in religion commenced a generation ago, and well may invite more systematic and efficient measures to diffuse its results and its spirit through the world.

"And to such measures we are encouraged by the signs of the times, which even a careless observer can hardly mistake. It has long been a reproach to theology, that, as a science, it has not shared that spirit of improvement and progress which has given such life, in our day, to every other branch of knowledge. Hitherto the reproach has been deserved. On every other field of thought the warm sun of inquiry and hope has been shining, melting the frozen forms of the past, softening the ridges, and starting the fresh germs of a fairer and nobler growth; while theology has kept the barren and freezing aspect of mid-winter. But is it so now? Do we not begin to see the effects of this spread of intelligence, this multiplication of books, this relaxation of the bands of ecclesiastical rule and authority? The seeds of liberal opinions, scattered a few years ago, are producing their harvest now; and

to some, who went forth and sowed those seeds weeping, it is given to come again bearing their sheaves rejoicing. Leading men in other communions are breaking away from the old forms of belief, and are starting questions, for the discussion of which their friends wish to see what our writers have had to say on these points. A demand for our literature has arisen, unprecedented and augmenting. In an address before the Book and Pamphlet Society, a dozen or fifteen years ago, the late Professor Ware, jun. alluded to cases where our books were destroyed through fear of their influence; and if they fell into the hands of the traveller, he would drop them over the sides of the steamboat, that they might not corrupt the minds of any chance-readers. Now, in a small interior town, where it was not known there was one who sympathized with our views of religion, over three hundred volumes were gladly purchased in one day; and in another town, more of our doctrinal works were lately bought in one week, from one of our book distributors, than had been sold in that place for the preceding ten years; and, in frequent cases, these books are gladly purchased by members of other communions than our own.

“Of the extent to which some of our books are called for, we may form an idea by a few figures, to which we will invite you to glance. In the late letters of Mr. Carey on ‘International Copyright,’ it is stated what number of copies have been issued of our most popular American authors. Probably the facts may not be familiar to all. Sparks’s American Biography has had a circulation of 100,000 volumes; Prescott’s Histories, 160,000 volumes; Bancroft’s History, 30,000 copies; Webster’s Works, 46,800 volumes. These books have been freely distributed over the whole country, and have been advertised by a thousand presses. In this respect, the works of Channing and Ware have met with a very different fate. These have not been generally offered for sale in bookstores. In some stores they have been refused a place; in others, they have been concealed on back shelves; while few are the papers that have called attention to them at all. Yet of Channing there cannot have been less than 100,000 volumes sold, besides a large number of single volumes of his sermons, and many and large editions of separate discourses, in

pamphlets and tracts. Of the work on the Formation of Christian Character, no less than 12,000 copies have been distributed, under disadvantages like those here named. A comparison of these numbers with those above given demonstrates the fact of the general popularity of these two Unitarian authors, and shows how much more largely these works might be spread before the public mind, if only proper steps were taken towards this result.

“ We are aware that this is not the place to enter into details of this kind. We remember, also, the natural and just distrust of an inference drawn from a few culled and chosen facts. Still, it is a proposition, which a little reflection must convince any man is *likely* to be true, that there is a demand for these books, such as has never been known before ; and if we believe they breathe a true and quickening spirit, is it not a desirable thing to spread these pages before a reading people ? Shall we do nothing to pour these influences among the others by which the thought and character of our age will be shaped ?

“ Nor can we pass by another motive, which pleads with us to engage in this work. One of the greatest perils of our times, as we all know, is from that spirit of scepticism abroad in the world, which would undermine the supernatural origin and divine authority of Jesus Christ. It is the great infidel feature of this nineteenth century, reappearing, more or less, in all denominations, — the result, in part, of a sort of deification of the physical laws of the universe, and in part also of the unsound claims made by criticism and theology. We have as little of it among ourselves as any denomination of Christians. Our methods of interpreting the Scriptures, and our views of God and of God’s providence, have led us to avoid many liabilities to this form of unbelief. Not that we understand this subject altogether. There are problems connected with it which we have not yet studied, and higher and juster views which we may come by and by to comprehend. But we do not think it arrogant to say, that, in our literature, this subject has been treated more fairly, intelligently, and satisfactorily than anywhere else ; and that that literature has defences of the Gospel of Jesus Christ the most able and convincing that can anywhere be found. It is to furnish a barrier against the growing

sceptical spirit ; it is to clear up doubts which will make shipwreck of the faith of many ; it is to present a basis which the enlightened mind may receive, and which the loving heart may lean upon and revere ; in one word, *it is to save our common Christianity*, and to save our children and our country from the blighting curse of unbelief, — that we are called to do our part in the diffusion of light and truth, doing it agreeably to our convictions, and in our own methods and ways.

“ It is in reference to the needs of the times, as seen in the dangers to which we have just now adverted, that we may discern the emptiness of a fallacy often resorted to to blunt the edge of duty. If there be a demand for our books like what has been here described, it may be said private enterprise will count it a source of gain to meet it, the natural hunger will seek the natural food, nor is there need of any artificial means to scatter the bread of life, — an argument which, as all must see at once, would forbid our doing anything whereby we might be made, in the words of the Apostle, “ fellow-helpers of the truth,” — an argument which, pushed to its last consequences, demands that we should give everything up to the unchecked empire of darkness and of doubt. Whatever may be thought of the maxim that the supply always follows the *demand*, it is not true that the supply always follows the *need* ; and while the seeds of tares and thistles *sow themselves*, and are blown about on every wind, the seed from which we would reap a good harvest must be scattered by a diligent and careful hand. May not the Association which is already formed, incorporated, established, and which is to some extent prepared for this work, by the experience it has acquired, be made a simple but effective instrument in diffusing the good seed of the Word of Life ? In such an undertaking as this, may it not hope for the coöperation of its earlier and later friends, and especially draw to itself the confidence of those who, whatever they may think of the latitude and danger of modern speculations, and however they may regret that some preachers do not more ‘ rightly divide the word of truth,’ yet, at the same time, have no distrust of the essential soundness and importance of our early and established literature ?

“ We do not suppose, as we may finally add, that there is any

great work we can do, to make any noise, or create any close combination. But *something*, it is believed, we may do, — something *useful*; something worthy of our position, and commensurate with our resources; something to answer inquiry and to settle faith; something to do good to our fellow-men, and on which we may invoke the blessing of Heaven to rest. It would seem to be a mark of dependence and childishness, if we cannot freely and manfully coöperate, not to lose our individuality, of which we are all so justly jealous, not to impair our freedom, not to commit ourselves to anything of a doubtful utility, but *working together* for an end which cannot be accomplished by each man's isolation in his own individual sphere, and from which any collateral evils can hardly be reasonably anticipated.

“ In order to present the points to which we have now adverted distinctly before this meeting, we shall close by submitting to your consideration and action the following interrogations : —

“ 1. Do we believe it would be a desirable and important service to our generation, and to the cause of Christian truth and righteousness, that large and cheap editions of our best theological and religious books should be extensively diffused ?

“ 2. Do we think that the American Unitarian Association, which, in years past, has to some extent engaged in this work, would do well to concentrate its efforts to a greater degree upon this object, and to devise and execute some more comprehensive and effectual means for its accomplishment ?

“ 3. Is it advisable that its friends be invited to coöperate in raising a sum to be employed as capital in the printing, sale, and distribution of books such as those here referred to ? and will we contribute towards this object ourselves ? ”

After the above paper had been read, Mr. DAVID ROBERTS, of Salem, addressed the meeting. He had received an invitation to be present, and he was glad that he was able to be here. He had for years felt an interest in the diffusion of clear and distinct views of Christian truth. His attention had been called to some statements of opinion that

had been put forth in the publications of the Association. He thought it was important we should more plainly avow both what we do not believe, and what we do believe, as Unitarians. He would take the liberty to present to the meeting a brief statement of his own belief as a Unitarian Christian, both in its negative and positive aspect, which he would lay upon the table, to receive such disposition as the Conference might suggest.

Rev. Dr. LOTHROP remarked that the meeting was called for one specific purpose, — to consider the plans of useful action proffered by the Executive Committee, and to give counsel in regard to them. He hoped the business of the meeting would be strictly confined to this object.

Rev. GEORGE E. ELLIS, of Charlestown, asked leave to present the following preamble and resolutions: —

“Whereas the extensive diffusion of large and cheap editions of our best theological and religious books would be an important service to our generation, and to the cause of Christian truth; and whereas the American Unitarian Association has, in years past, engaged to some extent in this work, and can easily direct to it more comprehensive and efficient efforts, if intrusted with the means, —

“Therefore *Resolved*, That its friends be invited to coöperate in raising fifty thousand dollars, to be employed by the Executive Committee in promoting the great objects of the Association in such ways as they may deem best, and more especially as capital for the printing, sale, and distribution of religious books.

“*Resolved*, That a committee of eleven be chosen by this meeting, who shall be authorized to appoint a general committee, to be charged with the adoption of such measures as they may deem best adapted to carry into execution the foregoing resolution.”

In support of these resolutions, Mr. ELLIS proceeded to say, —

“But few, if any, words will be necessary to commend or enforce

these propositions upon a company composed of such persons as I now see around me, and whom it is a pleasure to look upon, and to regard as one's brethren in Christian faith. The propositions recognize the wisdom and the duty, on our part, of contributing to a measure which promises to work most effectually in the service of Christian knowledge and Christian piety. The only thing which might need to be accounted for is, that we had not, long since, availed ourselves of the extending influences of good literature, to organize a most zealous effort for circulating our religious works freely and widely over our land. The issue that is presented to us is simply this: Shall we leave our views of the pure and blessed truths of the Gospel to be misrepresented by our opponents, to be caricatured, trifled with, and made odious, by charges of infidelity or heresy; or shall we have the privilege of stating and vindicating them for ourselves? Shall we publish abroad our own opinions, or have some opinions very different from our own represented as held by us to those who actually, though unknown to themselves, are in full accord with us? Shall we tell our own story, or have it mistold for us? There is scarcely one of us who is not aware what bugbear accounts, and what silly, though harmful, representations of our opinions, are made abroad to those who have no direct knowledge of us. We are most of us well aware, likewise, that there are, nominally embraced among all other communions of Christians, men and women to whom a simple statement of our views would afford relief and comfort which they long for. Many of us can testify to chance interviews, or other circumstance of acquaintance and intimacy, which have disclosed to us that some who are numbered among orthodox church-members have lost all faith in their supposed doctrinal opinions, and are yearning for a more Scriptural creed. Evidence enough there is for all of us, that so-called orthodoxy has spent its force, is hanging upon the community as a mere tradition, and that the very signs of spasmodic life and activity which it exhibits are witness to the decay working at its heart. The simple truth is, that orthodoxy is indirectly the cause of a terrific amount of infidelity. It is sad to think that its interpretation of the Gospel of Christ drives thousands and thousands into the verge even of atheism.

"We believe that our religious literature will bear welcome light and truth to many anxious hearts, to many perplexed minds. We should aim to have copies of our selectest works, not only within the reach, but pressed upon the notice, of those who may listen to orthodoxy, and may withhold any open expression of their disgust or contempt of it, but to whom a good book, to be read quietly in their homes, free from the surveillance of bigotry, would be an unspeakable blessing.

"It may be well to remind ourselves how zealously other denominations avail themselves of the amazing facilities now afforded by the press for extending their religious views. Bating that one element in their books which is so objectionable to us, we would gratefully acknowledge a wise and a good effect in their zeal. The papers have recently made many references to the affairs of the Methodist 'Book Concern,' which have been in litigation. Those who have taken a cursory notice of it have doubtless observed the large amount of money invested in that enterprise. We know something about the extent of the labors given to the Tract Society, the Doctrinal Book Society, and the aim of the Congregational Library Society. Let us have our part in the sacred work, for a share in which the piety, the intelligence, the wealth, and the liberality of our brotherhood alike hold us responsible. We do not wish to circulate books of angry controversy and bitter denunciation, nor books which will assail the views, or question the piety, of members of other denominations of Christians. But we know, if we may be said to know anything, that the more prevailing views of the substance of the Gospel are not in harmony with the doctrine of Christ; and we believe that our views are. Of course, we believe this, or we should not hold these views. Let us, then, extend them by the circulation of books which shall maintain and defend the divine revelation made in the Bible, which shall expound the precious Gospel of the Redeemer, and feed the spirit and promote the activity of true Christian piety."

Rev. Mr. HOLLAND, of East Cambridge, next addressed the meeting. He was glad to hear of this movement. The

need of it was felt years ago, when he held the office of the Secretary of the Association. He had then many opportunities of seeing to what great extent our books were called for; and he had no doubt the demand for them had been increasing since. Still he hoped, that, in making earnest efforts to circulate our religious literature, the Association would not forget the importance of fostering the small societies starting up in places which will soon become large and important cities. Few of us in New England can be aware of the rapid growth of our Western towns; and the importance of establishing societies of our faith in those advancing communities can hardly be too strongly felt.

Hon. ALBERT FEARING offered the following remarks:—

“In giving my entire and earnest support to this measure, I wish to submit a few calculations I have made, to prove the vast importance of the work now proposed. What is the sum of fifty thousand dollars for the whole Unitarian denomination to raise? It is probably not *one fortieth part of one per cent.* of the property in their hands. In proportion to our numbers, we are a rich denomination. Generally speaking, the men who embrace our views of religion are the wealthy and well-to-do men in our community. Can we not raise, for a useful and noble object, one fortieth part of one per cent. of the property God has intrusted to our keeping? I have no doubt that we can.

“Well, Sir, then see what good this money will do. Used as capital, by careful and judicious hands, for the publication, sale, and distribution of our best books, it will be, for the most part, replacing itself by the returns of sales. In this way, it will be a fountain of beneficence for years to come,—a living fountain, flowing indefinitely. No less than twelve thousand volumes may be distributed every year, at an average cost of twenty-five cents each,—twelve thousand volumes, without touching one cent. of the capital, and this continued year after year. In ten years, it amounts to one hundred and twenty thousand volumes; in twenty

years, to two hundred and forty thousand volumes, and still the capital left good.

“ But if we suppose there will be a loss on each volume, so as to make the books cheap, and bring them within the reach of all, let us see how the case will stand. Say there is a loss of two per cent. Before this capital is exhausted, there will be placed in the hands of the reading public no less than ten millions of books. A person subscribing to this fund the sum of one dollar will send out two hundred volumes ; a person subscribing twenty-five cents will send out fifty volumes ; a person subscribing six and a quarter cents will send out twelve volumes. In what way will our money be more likely to do good, than by investing it where it will yield this hundred-fold and thousand-fold interest, in spreading that intelligent and saving faith which shall help to enlighten and Christianize the coming millions of this great land ? ”

Hon. T. D. ELIOT, of New Bedford, would say, in one word, that the measure now proposed had his most cordial sympathy. If there ever was a time when the American Unitarian Association should be at work, it was now. It was true, he believed that it had opportunities before it such as it had never before known. We have been remiss in our duty too long. We read that “ the race is not to the swift ” ; and we ought to feel very thankful that it is not. He agreed to what had been said, that we have a literature that is worthy any sacrifice we can make for its diffusion ; and he did not believe there was a better work in which we could now engage. For his part, he wished it God speed, and would not shrink from the service which it fell to him to bestow.

GEORGE W. WARREN, Esq., of Boston, had no doubt of our ability to do what was proposed, and no doubt of the vast importance of the object set forth. The only doubt he had related to the *heart*. Shall our heart be in this work ? The question reminded him of the story of the

little boy at school, whose teacher asked him if he studied his lesson in a love for his father and his mother. If we bring this work suggested to us into our love for our Father in heaven, and if we have a fervent love for him, we can come up earnestly and triumphantly to do what the Committee of our Association ask us to do. Let us seek to have a motive which comes home to the *heart*, and which will plead with all our best affections to take hold, and do the best we can do in this cause.

GEORGE B. EMERSON, Esq., of Boston, suggested, that, in some cases, persons disposed to aid might prefer an annual subscription for a series of years, rather than the gift of a larger sum once for all. The object proposed seemed so important, that he would conciliate all the means and methods whereby it might be helped onward.

Rev. Dr. HALL, of Providence, said it was no time for speeches; it was a time for action. He thought no one could resist the appeal that had been made to them; no one could refuse to do the best that he could. There is a tide in the affairs of men; and all the signs show that the great tide of events is in our favor, if we will only rightly improve it. He had no doubt that our literature would be received with a friendly appreciation, and that its diffusion was one of the vastly important methods for promoting the true Gospel of Jesus Christ, and for blessing our country and our age. But to accomplish the end proposed in the resolutions offered by his brother from Charlestown would require a great deal of work; and he arose to exhort all who heard him to put their hands and their hearts to the work. Let us all work. Let ministers work as well as laymen. Let us give ourselves to this cause. From our own salaries and our limited means, let us give something to prove the sincerity and earnestness of our hearts. It is

an object which will accomplish good results to our societies, and to the cause of truth at large. Let us work in its behalf.

Rev. Dr. FARLEY, of Brooklyn, N. Y., said, that, as he had come so far in order to attend this meeting, he would not refrain from adding a single word. He believed that much that had been said of the growing spirit of freedom, and relaxation of sectarian bonds, was true. Able and eloquent ministers of other denominations were coming to see to what great extent sectarianism shut men up from the truth, and that it was a spring of bitter animosity, and a barrier to all true progress in the Church. He thought well of the plan proposed. It was suited to the times, and was the method of action from which the best good might be hoped. He regretted that we had not longer time to consider the project, and hoped there might be an adjourned meeting to go into the subject more fully.

The resolutions offered by the Rev. Mr. ELLIS were adopted; and the following gentlemen were chosen the committee to select and appoint the general committee to coöperate in executing the plan set forth: Hon. STEPHEN FAIRBANKS, Hon. JAMES SAVAGE, GEORGE B. EMERSON, Esq., Rev. Dr. BARRETT, Rev. Dr. PEABODY, Rev. Dr. MILES, of Boston; JOHN HURD, Esq., of Charlestown; JACOB LOUD, Esq., of Plymouth; Hon. T. D. ELIOT, of New Bedford; A. W. BUTTRICK, Esq., of Lowell; Rev. Dr. FARLEY, of Brooklyn, N. Y.

The meeting was then adjourned to assemble again at the same place, on Wednesday, March 1, at 3½ o'clock in the afternoon, and 7 o'clock in the evening.

ADJOURNED MEETING OF THE FRIENDS OF
THE AMERICAN UNITARIAN ASSOCIATION.

ACCORDING to adjournment, the meeting of February 1st was opened again on the 1st of March, at half past three o'clock, in the Freeman Place Chapel. The attendance was quite as large as at the first meeting. In consequence of the absence of the Hon. RICHARD SULLIVAN, the chair was occupied by the President of the Association, Rev. Dr. LOTHROP, who called upon Rev. CHRISTOPHER T. THAYER of Beverly to offer prayer.

The conference having assembled to hear the report of the nominating committee, GEORGE B. EMERSON, Esq., of Boston, who had been appointed its chairman for this purpose, presented the following report: —

“The committee appointed at the last meeting to select and appoint a general committee to coöperate in executing the plan set forth in the resolutions adopted at that meeting, beg leave to report, —

“That they met early after their appointment, and after considering, as fully as they had time, the condition of the parishes holding our views of Christian faith and doctrine, addressed, through our Secretary, the Rev. Dr. Miles, to the minister, or some well-known layman, in a great number of them, a circular letter, stating briefly our object, and asking for coöperation and for the nomination of some one to act for them with the General Committee. We received a warm and hearty response, and a very general and earnest expression of entire confidence in the success of our plan.

“It seemed so important that as many as possible of our parishes should take part in the work we have in view, that it has been thought best to appoint a much larger general committee than was at first contemplated.

“It will not, we trust, be thought foreign from the proper business of the committee, that they should suggest, in a few words,

some of the advantages to be gained by this extensive coöperation in the work.

“Whoever contributes any sum, however small, to a good work, becomes thereby directly interested in its promotion. If one should contribute to the proposed fund only enough to put and keep in circulation a single volume, which, as was shown at the last meeting, would be an exceedingly small sum, he would feel a desire to see that volume circulate, to read it himself, and lend it to others.

“The noblest donation ever made to the treasury of the Church was the two mites of the poor widow. The most persuasive appeal ever made to the charitable was the simple words which the Saviour used in making known to us the greatness of that act. Multitudes, ever since, from their penury have given to charitable ends; and others, from their abundance, have been moved, by admiration of the act, to do likewise.

“We have too much neglected this means of creating a warm and active spirit of charity among those of our denomination. We have seen with wonder and admiration the large and generous sums poured, year after year, into the treasury of other denominations of Christians, poor in earthly goods in comparison with ourselves;—we have forgotten that every atom of this abundant charity is twice blessed, and that it blesses still more him that gives than him that takes;—we forget to what a noble disinterestedness the poor boy is training himself, who carefully lays by his little savings that he may have the pleasure, himself, of contributing something towards sending the news of salvation to some poor brother sitting in darkness in Africa or the remotest East.

“We neglect to do what is done by almost all other Christians besides ourselves, that is, create an interest in the support and progress of our views, by setting men and women and children to *do* something to advance them. We ought to engage in this work, if for no other reason, for the good to ourselves, and to all who will co-operate, which will come from this effort to send forth the truth.

“Let us see what is done by book and tract societies in other denominations. To take the last report of the American Tract Society: 642 persons were employed, during the year ending May

last, in distributing tracts in 30 different States or Territories in this country; they spent more than 3,000 months (250 years) in the service; visited over 530,000 families; sold more than 487,000 books; circulated more than 881,000, and expended, including \$20,000 and something more sent to foreign countries, more than \$385,000 in the work, \$130,000 of which was for paper alone. The Episcopal Sunday School Union expended in that cause, during the year ending June, 1853, upwards of \$31,000. The Methodist Book-Concern in New York have not less than \$600,000 invested in the work, and do annually a business amounting to \$250,000. The Methodist Book-Concern in Cincinnati have \$250,000 invested, and the annual business rises to \$100,000; \$50,000 worth of books are sold in Boston alone by this concern every year. Each of these societies is so much encouraged in its work, that the business annually increases.

"In the plan proposed to us, we shall take ground unoccupied by either of these societies; and our success will depend upon the spirit and energy with which we begin and carry on the work.

"If we do this, it will be the means of greater union and warmer sympathy among ourselves. Working together for a common object, we shall learn to feel together; and when we shall have done this, we shall be only the better prepared to do what is required of us in decency and Christian honor for the advancement in other ways of our views of the truth.

"We call ourselves Liberal Christians; and we fondly flatter ourselves that we are liberal men; liberal in thought, liberal in giving, liberal in action. We live in a very liberal community, where vast sums are given to claimants from all quarters of the continent; we belong to a liberal State, which shows its wide liberality by doing more for education and for public charity than is done or ever has been done by a state of the same population and equal wealth in the world; and we fancy that it is we who are liberal, and that Massachusetts generosity is owing in a great measure to the infusion of the liberal element in its composition, — by which we mean ourselves. We forget that our orthodox ancestors did more for education in one year, according to their means, than we do in ten. We forget that most of our charity is

such as we can make a flourish about. If we mean to be *really* liberal, let us send abroad those silent messengers, which shall do their work unseen, without making a noise about it. If we mean to show *Christian* charity, let us send books to strangers, who will never know where they came from, and never be able to thank us, — books which shall show their effects only in making those who read them wiser to salvation, more humble, more earnest, more sincere, more full of charitableness.

“Some one proposed, at the last meeting, that we should unite a missionary object with that which was first proposed. We heartily assent to the proposition. Let ours be wholly a missionary work ; and let us carry it out in the excellent spirit which we see constantly exemplified by our brethren in other denominations of Christians. But whom shall we send? We cannot send the young ; we have no young men to send. Well will it be for us if we can raise to the pulpit young men enough to keep our views of the truth from dying out from among ourselves. Let us send those who have proved themselves worthy of the great mission. Let us send out Channing, with his great thoughts, and large, mature wisdom, to expand the minds, to enlighten the intellects, of his hearers ; to take men who have been doubting about Christianity, and show them how transcendently wise and reasonable and acceptable to the conscience are the truths of revelation. Let us send out Henry Ware to warm men’s hearts, and show them how to form their character after the divine model of Christian perfection, — how to imitate Christ. Let us send out Eliot, already an apostolic name, to win men by his gentle, persuasive, apostolic earnestness. Let us send out Peabody, strong in reason, and able to reconcile and conciliate ; and if one be not enough, let us send out another and another Peabody, either from those still living in the body, or those whose spirit only is still living. What embodiment of eloquence or argument or elevated poetical influence could we not send under that name !

“The field is wide, it is already white for the harvest ; and the laborers, if we summon them from among the mighty dead as well as the living, are *not* few. They are only waiting to be sent.

“The field is wide and ready. We are told, on the best author-

ity, that fifteen hundred societies are ready to receive, and probably not unwilling to receive, views of Christian truth kindred to those we hold as precious. They are free ; they are not manacled by creeds ; they are prepared to receive and embrace what, when compared with the Scriptures, they shall recognize as Gospel truth, or the fruit of Gospel truth grown up in the mind of brave and faithful inquirers. They are calling to us to send them light. They are not blinded by the pride of opinion, and are willing to open their eyes to the truth.

“ More than that, the experience of those who have carried the works we value and would send shows already that there are multitudes, in the midst of the towns and churches apparently most opposed to our views of truth, who are ready and eager to receive the books we should be glad to send.

“ We need not disturb the churches already established anywhere. We need not attempt to proselyte. But just as there were, in France, millions who rejected Christianity, because they saw it under no other form than a corrupt Catholicism, so there are now, we well know, in the very heart of all the old churches, numbers who doubt about Christianity itself, because it is presented to them only in shapes which they cannot reconcile to reason and conscience. To such, what a precious gift would a volume be which should present the sincere Gospel truth, free from the falsities and glosses which men have engrafted upon it or substituted for it !

“ We Unitarians are charged with being indifferent to the truth. A terrible charge ; and the most terrible part of it is that it is just. We *are* indifferent to the truth. Never was a body of men, intrusted by the providence of God with a system of truths which they pretend to consider of infinite value, so indifferent to truth as we prove ourselves to be. There is only one way to rebut this charge. We must repent and reform, and *cease from* our indifference.

“ We defend ourselves by saying, that we insist upon conduct and character. We judge, and we wish to be judged, by our fruits. Very good. But is all of life external ? Have we not spiritual natures which must be fed by divine truth ? And is it not for the spiritual wants of our brethren that we must learn to

feel a sympathy? Will divine truth, mingled with human error, produce such fruits in the eternal world as the pure manna from heaven? If we have been made depositaries of the heavenly truth, shall we not open our treasures?

"We say, the truth is mighty, and will prevail. But will it prevail of itself? Will it prevail in any other way than that appointed by the providence of God, kindling the hearts and souls of those in whom it dwells to devotion and self-sacrifice and action? Will the truth prevail unless it is set side by side with the error it is suited to supplant? Will truth conquer, if error is left alone on the field? Has not St. Paul answered this whole argument by his questions: 'How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?' We persuade ourselves that we have the very truth of God, purified from much of earthly mixture. Let us act as if we really believed that we have this precious truth.

"The Author of our religion seems to have made it a condition essential to the attainment of truth, that we should act out in our life the truth we have already attained: 'If any man will *do* His will, he shall know of the doctrine.' How can we hope even to retain the truth we have, if we *do* nothing for the truth? Shall we dare to separate what God has joined together? If we believe that we have the truth, we have no right to withhold it from others.

"Coming in the form in which we propose to send the truth, it can do no harm; it will not set men at variance; it will not increase uncharitableness, or ostentation, or bigotry, or exclusiveness. It may do infinite good; it may change unbelief into belief; it may work in the hearts of men, and sow the seeds of faith and hope, of humility and charity, of mercy and good works. It may enlarge the conceptions of those who receive it, while it awakens in them a sense of the necessity of a religious life, and a perception of the infinite nobleness of religious truth. On ourselves the effort we make to diffuse it cannot but have the effect of making it more precious in our own eyes, and more influential upon our own character and life.

"With these reasons, very hastily arranged, for inviting so general a coöperation in our plan, we respectfully submit the list of names which we propose for your approval."

After the report had been read, GIDEON F. THAYER, Esq., of Boston, said that he was so decidedly in favor of this movement among his religious friends, that he desired to have every parish in the country represented on the committee, and named several omissions, some of which were afterwards supplied.

Rev. Messrs. HOLLAND and MUZZEY offered brief, but forcible, remarks in encouragement of the undertaking, presenting facts that had come within their observation to show the great promise of usefulness which it held out.

Rev. J. G. FORMAN, of Boston, gave some account of his labors as the Missionary and Book Agent of the American Unitarian Association, during the few weeks he has been engaged in that field of labor. In addition to subscriptions for the Tracts and Quarterly Journal of the Association, and the life and annual memberships procured by him, he stated that in Fitchburg, Lowell, North Cambridge, East Boston, and in one of the Boston parishes, he had sold in all about *five hundred* volumes of books. A considerable number of these had been sold to persons who had recently embraced liberal views of Christianity; some of them to people of the Orthodox denomination. But for the most part they had been sold in Unitarian families. His experience and observation went to show that large numbers of the works of Unitarian authors may be sold, by competent and reliable agents, to families who seldom seek them at the bookstores, and that the present movement of the Association is eminently practicable, and promises the fullest success. It is Mr. Forman's belief, that besides the collection of subscriptions, and of life and annual memberships

for the Association, he can dispose of from four to five thousand volumes a year of Unitarian books. Those already disposed of are mostly Channing's Works and Memoirs, Sears's Regeneration, and Eliot's Discourses.

REV. MR. HUNTINGTON, of Boston, gave a brief account of a plan to circulate books which had been formed five years ago, but which was laid aside out of deference to the American Unitarian Association. As it was proposed now that this Association should enter upon that plan in an earnest and comprehensive spirit, he saw no good reason why we should not bring forward the needed friends, and pledge our coöperation and support, provided the books to be circulated recognized and enforced the most vital doctrines of Christian theology. For himself he could not stand on any platform with those who recede from revelation, and tend to the extreme of rationalism. These books must teach that Christ is a being apart from all men, and their divine and spiritual Redeemer; that every soul needs a renewed interior life,—a spiritual birth superadded to the natural; that Christ is the indwelling life of his Church, maintaining an immediate and personal intercourse with every true member thereof; that the Scriptures are our supreme master, the office of reason being only to determine what the Scriptures declare; that limitations to future punishment are not revealed, and that on this subject we must follow the wisdom and authority of the New Testament; that piety and morality are radically and essentially distinct, the former being the vital root of the latter; that the Holy Spirit is the regenerating and sanctifying influence in the soul, flooding it with grace and raising it to glory; and finally, these books must fearlessly and unqualifiedly apply the principles and spirit of the Gospel to all forms of sin and crime, intemperance, slavery, and war.

"Give me books," said Mr. Huntington, "stamped with these heavenly characters, charged with this evangelic character, firmly proclaiming these vital doctrines of everlasting life, and I will engage not to be outdone in zeal for their ceaseless multiplication and diffusion, by any among you all." Mr. Huntington proceeded to deprecate the fact that Unitarians are to any degree implicated with the loose speculations of the day.

"Is it not true," said he, "whether it happens to our blame or not, that we are disastrously mixed up with lax notions, with all manner of naturalistic, pantheistic, unhallowed speculations? For one, without the slightest ill-will to any body, or any dishonorable imputations in any direction, I think it a duty to keep just as clear of all such damaging alliances as possible, and to protest against them whenever there is a chance. For this reason, the form of action proposed by the Association now deserves especial esteem. It will know what doctrines it sends out. We its members may know, if we will, and so may contribute, or not, according as conscience shall judge. You do not make yourselves responsible, then, for the errors, the unbelief, the indolence, the levity, the bad judgment of any preacher, nor for the indifference, the haste, the backslidings, the financial repudiation, or the worldly-mindedness of any parish. Though our divinity schools should be half full of students that set their puerile conceits above Jesus of Nazareth, or our parishes be so long bereaved of the strong nourishment of the Gospel as to lose the faculty of discriminating between the candidate who preaches Combe and Plato, and the candidate who preaches Christ crucified, yet you, by rightly selected books, need minister to no delusion, and propagate no shams or lies.

"The matter is practical. The report we have been listening to, the general tone of which I admire, sharply contrasts our small pecuniary contributions with those of other Christian bodies. Can anything be plainer, than that the secret of the short-coming is a want of zeal? We give for everything we are concerned for; we do not give to extend our religion. I tell you, sir, money will go where the heart leads. What we want is zeal. Fill men's breasts

with that, and they will pour their money out like water. Let them feel that they have infinitely precious truth to impart, and they will rush forth with it, as they would to snatch drowning men from the stream. And zeal comes of faith. When the doctrines of the Gospel of Life shall have taken thorough and ardent possession of our hearts, our treasury will run over.

“Another aspect of the subject is this: I believe — it is a faith wrought into every fibre of my heart, and growing every day — that God is gradually preparing for his Church a period of unity. The signals of that approaching harmony were never more striking and clear than now. The sounds of strife grow faint. But it must be a unity that is not merely a product of sentimental kindness, or a sort of universal good-nature, or an easy indifferentism. It must be a unity conscientious and devout. It must rest, as it appears to me, on the foundation of Prophets and Apostles, Jesus Christ himself, as the Redeemer, as the manifestation of the Father, as the Only-begotten Son, being the chief corner-stone. With that doctrine, no branch of the Church is so providentially appointed and called to further this constructive process, as ours. Hence, it does seem to me of very momentous consequence, that the religious literature we are to diffuse should present no hostile front as towards other bands of believers, and do nothing to alienate disciples, or to erect the bristling fortifications of a sect. Welcoming every occasion of coöperation that the softening antipathies of less liberal denominations will permit, I do not see why we may not even go so far as to distribute some of their writings which may be better adapted to spiritual impression than our own. Why should you confine yourselves to works issued under the direction of this Association? Why not scatter the holy words, and reproduce the saintly examples, proceeding from any or all branches of the fold? What books, for instance, have we, for direct, searching, practical effects, that we should do better to put into the hands of families than the ‘Young Christian,’ or ‘The Way to do Good,’ of Jacob Abbott? In certain cases I am reminded that the Association has countenanced this generous policy.

“But, Mr. Chairman, the point of my inquiry lies just here.

Is it to be expected that any guaranty should be given that any one doctrine should be inculcated, and another doctrine withheld, in the religious literature which you desire to spread over the land? Is any assurance, any affixed condition, any rule of selection affecting that point, compatible with the genius and temper of the Association? Or is it replied, that we are to seek such a guaranty only in the past action and generally understood theological prepossessions of the body, acting through its Executive Committee, so that it may be supposed these funds, if raised, will go for the diffusion of any or all of the publications found in your depository? Or could any provision be introduced, by which a donor to the funds could specify what works his money shall help to distribute? I ask for information; and the answer will determine whether I, and those who agree with me, ought to act and pray for this enterprise. In all common Christian intercourse, I will be as liberal as the most catholic. I have not the presumption to require other men to adopt my statements. But when it comes to coöperation for spiritual and everlasting ends, I must know what message I proclaim. Whether through my own lips or the lips of others, by book or tract, I can proclaim no message that I do not believe. The first question indicates the course that appears to me best, the simplest, the surest in attaining the object, and the most wholesome in its incidental influence.

“In finishing, I cannot help reflecting how many of us must have longed, unspeakably, sometimes, for an organized body, where mutual affections could flow cordially together, and our action be blended, with no shadow of misgiving, for the building up of the Divine kingdom. In the fluctuating state of our transition-age, where God’s hand has cast our lot, this, if possible, can be attained only through vast difficulties patiently encountered. An honest faith first; fellowship afterwards. No doubt, each of us, with a manly spirit, can afford to do the little piece of work given him to do, so brief in its compass, independently of much professional sympathy, or many outward tokens of encouragement. We *cannot* afford to be without the sympathy of the Master and the favor of God. With these, we may labor on alone, and yet not be alone. But somehow, we all want, for the very health of our

own souls, to be active in some kind of missionary service. This we must do by separate congregations, or by union. If the union could be had on such terms as I have ventured to intimate, and then if it had pleased God to make me a steward of great estates, I would subscribe fifty thousand dollars to your cause to-night."

Rev. T. R. SULLIVAN, of Boston, followed Mr. Huntington, commending the movement now under consideration.

Rev. Mr. HOLLAND and Hon. HENRY B. ROGERS thought that the character of the books to be published might be safely left in the hands of the Executive Committee of the Association, in whose moderation, prudence, and wisdom they had confidence.

Rev. GEORGE E. ELLIS said there was no doubt some ground for the feeling expressed by our brother from the South End on this subject; but he thought it should be considered a subordinate matter to the principal object which the Association had in view. He agreed with Mr. Huntington, if he understood him rightly, in the statement of doctrines which he had put forth, and preached them every Sabbath. But it is impossible that this Executive Committee can be a Board of Censors. We cannot have a censorship of opinion in our body, and he did not wish anything that would even look like it. He commended the principle of freedom, which distinguished the Unitarian body, and thought we must accept the evils that were incident to our position. He was entirely willing to leave this whole matter of the character of the books to be published by the Association to its Executive Committee, and felt no distrust of the manner in which they would discharge their duty.

Rev. Dr. GANNETT expressed the warmest approbation of the candor and frankness of Mr. Huntington. He united with him most fully in the prayer for greater sympathy and unity among the members of the Unitarian body. He was

glad that it had been so clearly and forcibly affirmed, that we do not stand on the ground of naturalism, deism, or rationalism, but that our basis is the divine Gospel of Jesus Christ, interpreted, however, in the exercise of private judgment, and not with a view of reaching a common doctrinal platform. Some confidence we must repose in one another, and he did not see how we could act in this movement unless we confided in the wisdom and discretion of the Executive Committee of the Unitarian Association.

At this stage of the discussion the meeting was adjourned to half past seven o'clock in the evening. We will only add, that there arose some slight misunderstanding of the views expressed by Mr. Huntington, in consequence of the phraseology he employed: It appeared, however, after his speech had been carefully written out, that there was no want of harmony between his doctrines and those taught in the pulpits which defend the Gospel of Jesus Christ as a divine and authoritative revelation from God. On turning to the back numbers of the Monthly Magazine, of which Mr. Huntington is the Editor, we find the warmest encomiums of the books which the American Unitarian Association has published and circulated; and we have no doubt that the works which that Association will hereafter distribute will be of the character of its earlier publications.

The evening session was opened at half past seven o'clock, by prayer by Rev. Mr. KNAPP, of Brookline. The President then made a brief statement of the steps preparatory to this meeting, and of the spirit of united feeling and action which it was hoped the conference would manifest. Amid all the causes of honest difference of opinion, he believed there was ample ground for coöperation in accomplishing a noble enterprise in behalf of our country and our fellow-man, and every reflection he had

given to the amazing and rapid increase of our population made the importance of this enterprise more conspicuous and commanding.

Rev. Dr. GANNETT felt friendly to all attempts to circulate our literature, though he would not have other departments of denominational action overlooked or slighted. One of the chief blessings of this movement, if as successful as he believed it would be, would be found in an increased spirit of union among ourselves. We need to stand closer together, and to know one another and love one another more. We must educate ourselves to the *habit of giving*. He had lately been to New York ; and when he heard there that one of the Unitarian societies in that noble city had given ten thousand dollars to send forth to a college in the West, he came back, he would not say ashamed of Boston, but wishing that Boston might emulate such a spirit of philanthropy. He read an extract from an English review, criticizing the spirit of Unitarians, and declaring that a sect that did nothing for the spread of its views of truth would soon die out. He believed that that opinion was as true as the Gospel. We are entering on this day — Ash Wednesday — that season of penitence which some denominations annually observe ; let us make this time a season of penitence for our past remissness. As he came up to this meeting, he saw the crescent moon shining in the western sky, advancing in silver brightness to her full-orbed splendor ; may that be an emblem of our own growth, till we shall become a luminary in the moral world, shining brighter and brighter to the perfect day.

Rev. H. W. BELLOWES, of New York, thought that the security of our Unitarianism here in Boston dulled the zeal of its friends for its diffusion. We greatly needed more earnestness in appealing for that wealth which should flow

forth and pour itself at the feet of this great cause. A layman once told him that the pulpit made a great mistake if it allowed the laity to push the pulpit ; the pulpit ought to push the laity. For his part, he felt almost mortified at the thought that we had to pull every string to raise such a petty sum as fifty thousand dollars. He gave his most hearty support to the noble plan which had been placed before them. Let us sustain it with all our energy, and be ready to carry onward triumphantly every good enterprise that demands our help. The Tracts of the American Unitarian Association had already accomplished a most beneficent work. The poorest of them might ray out a glorious light in many dark parts of our land. He had confidence in the wisdom of the Executive Committee of that Association, and believed they would pursue that wise middle course which would enlist the sympathies of the largest number of its friends.

Rev. Mr. DEAN, of Yellow Springs, Ohio, bore testimony to the great demand for our Unitarian literature in the growing towns of that State.

Rev. Mr. HALEY, of Alton, Illinois, mentioned several facts which had come under his personal observation as illustrative of the importance of the plan under discussion.

Rev. Dr. MILES, of Boston, gave a brief description of some details connected with the employment of book distributors and the publication of our tracts and books. He estimated the number of persons by whom our literature would be gladly received at one million, but a small portion of whom were reached by the voice of the preacher. We can reach the remainder only by books ; and we are called upon by every consideration of Christian duty and Christian patriotism to give wholesome food to satisfy the mental hunger which our universal education has awakened. If our children call for bread, shall we give them a stone ?

GEORGE B. EMERSON, Esq., of Boston, said that before he came to the evening meeting he made a promise to a friend who could not be present, that the following suggestion should be offered, which he asked liberty now to state. It was this, that each clergyman in our denomination be requested to preach a sermon, on some Sabbath which each might select, in favor of united and hearty action in behalf of this enterprise. He would redeem his promise by the statement of the suggestion, simply expressing his own hope that it would be complied with. He supposed there was no need of any formal vote touching the point, but would move that this suggestion, together with the whole subject of any further correspondence with our churches be referred to the Executive Committee of the Association. This motion was unanimously adopted.

Hon. HENRY B. ROGERS would not let the question on the acceptance of the report be put without one word from him, expressive of his profoundest conviction of the importance and necessity of this movement. Mr. FEARING named encouragements he had received of generous aid. The report was accepted, and the meeting closed with prayer from Rev. Dr. LOTHROP. In fervent and impressive words he invoked God's blessing on the enterprise to which we had put our hands, praying that no imperfect or unworthy motives might stir in our hearts, and that the work might be carried on to a speedy and triumphant issue.

Thus was brought to a close a conference which was called in the hope that it might lead to more fraternal and united action, and which is likely, as we rejoice to believe, to fulfil all the expectations of its friends. Many earnest words were uttered, many hearts were moved with deep feeling, and a plan of concerted action was adopted, which, as we go to press, has the promise of entire success. This result, however, can be reached only in one way, —

by zealous and determined work. The sum to be raised, small compared with our denominational resources, is large when considered with reference to our denominational habits of giving. It cannot be collected unless there be a far more generous response from all our societies than in any previous call. A wealthy and prosperous denomination, committed to an undertaking which meets with unprecedented unanimity, let us not have the mortification of failure and defeat. If we cannot accomplish this enterprise, what can we accomplish? When will there again be a plan proposed to us of more general acceptance, or of more promise of good? Failing now, must we not anticipate perpetual failure and decadence hereafter? Let us refuse to know that word *failure*. Let one great and good deed done inspire fresh hope and courage throughout our body. The bare hope of this result has already given us more respect in our own eyes, and a position of more influence over others. We have the highest confidence in the earnest activity of the general committee, whose names were published in the pamphlet edition of the proceedings of the meeting of February 1. A friend reading that list of names justly remarked, that perhaps no other denomination in New England could furnish another of the same character, for enterprise and ability. They will work for the cause to which so many of them have already pledged their help. And we call upon all to work with them. Perhaps these pages may be read by those to whom no subscription-paper may be presented, and if prompted to give their aid, they may forward it directly to the treasurer of the collecting committee, Hon. ALBERT FEARING, Boston. Every assistance will be gladly received, for it will help onward our object, the entire and triumphant accomplishment of which we hope to be able to report in our next Journal.

MEETINGS OF THE EXECUTIVE COMMITTEE.

December 12, 1853. At the meeting of the Committee this day, all the members were present with the exception of Mr. Lincoln.

The committee to whom had been referred the consideration of the expediency of taking measures with reference to the erection of a monument in honor of Servetus, made a report. It was stated that a correspondence might be opened with the friends of Liberal Christianity in England and Switzerland in regard to this subject, and that, if the final decision should be that it was inexpedient to erect any memorial in honor of that martyr, such a correspondence might at least serve to extend our acquaintance with the disciples of our faith in other lands, and to strengthen the sympathies which should unite us all together. This course seemed called for, likewise, by respect for the anonymous friend who had generously offered two hundred dollars in aid of this object, and the committee understood that intimations of further assistance had been received. For these reasons, it was recommended that the Secretary be requested to open a correspondence with the Secretary of the British and Foreign Unitarian Association, and through him with the Liberal divines of Geneva, with a view of ascertaining their feelings in regard to the measure here suggested; and a vote was adopted to this effect.

An offer having been made to the Committee, several weeks ago, of the stereotype plates of Worcester's "Bible News," the Secretary informed the Board of the number of copies of that work which had already been published, of the probable extent to which the book would be well received and be likely to do good, as also of the condition and

value of these stereotype plates. Remembering that the "Bible News" has been the means, under Divine Providence, of leading many minds to a knowledge of the truth, and believing that the gentle and persuasive spirit of its revered author may still call many to the light and hope of better views of God's word, the Committee voted to purchase the plates, which, as it was understood, would thus come into their possession in the course of a few weeks. It is hoped that in time a large and cheap edition of this work may be issued, and that it may form a part of that religious literature to the diffusion of which our efforts should now be directed.

An application was read for aid to sustain public worship in the Unitarian church in Needham; and upon being informed of the condition of the Society in that town, of its gradual but steady growth, and of the prospect of its being able by and by to sustain itself, the Committee voted to appropriate to it the sum of one hundred dollars.

From the Trustees of the Dover (N. H.) Library Association the Committee received an application for the gift of our publications; and a vote was passed authorizing the Secretary to transmit copies of our publications to that institution.

The Secretary read a letter he had received from the Society in Perry, Maine, presenting a statement of the condition and wants of that Society, and speaking in warm terms of the success attending the ministry of its pastor, Rev. Mr. Howard. The sum of one hundred and fifty dollars was appropriated to encourage our friends in that place.

At this meeting another subject came up for consideration, which occupied the earnest thoughts of the Committee, — the importance of making an immediate attempt to

enlist the sympathies and strength of our denomination in favor of some more comprehensive and effectual methods for the promotion of our views of the truth. The conviction rested deeply upon the minds of all, that while our denominational resources were large, and our opportunities were never more inviting, our present operations are petty, and we need some bolder enterprise to unite our sympathies, and call out our hearty endeavors. The present was believed to be a favorable time to undertake a more earnest work. The position which the Association occupies is more distinctly understood. The declaration of opinion made in the last Annual Report shows the ground on which we stand. It is the ground on which, as a denomination, we have stood from the beginning, — that of a belief in the supernatural authority of Jesus Christ, and in the divine origin of his Gospel; and while we would do nothing to contravene our principles of toleration and charity, we acted from a profound conviction of duty in affirming that we must not be identified with those who deny the divine origin of Christianity, and are seeking to undermine its claim to supernatural authority. Have we not reason to think that the early friends of the Unitarian movement in New England will respond to that declaration, and sustain us in that position, and unite with us in diffusing a religious literature which contains the most enlightened and earnest defence of the religion which was revealed to the world by Him who “came in his Father’s name”? In many aspects the times seem favorable for some new action. It is a season of general prosperity, and the charities of our friends have not been recently overtaxed. Add to this the fact, that the number of persons has been lately greatly increased who are seeking to learn what are our views of Christian truth, and from various indications we judge that the public

mind is turning a more favorable attention to them. Shall we go on in the old routine of established, but very limited operation, or shall we attempt some new and higher action, to bless us by the new vigor it will diffuse throughout our circle of friends, and to prove our faithfulness to the opportunities put into our hands?

Thoughts of this kind were expressed in the consultations of the Committee, all of whom felt that the questions to which they gave rise should be carefully considered and answered. It was therefore voted that this whole subject be referred to a special committee, to report at length one week from this afternoon, and Messrs. Lothrop, S. Fairbanks, and Miles were appointed to this duty.

The meeting was then adjourned to Monday, December 19, at half past three o'clock in the afternoon.

December 19, 1853. The adjourned meeting of the Committee was attended by all its members with the exception of Dr. Hall. The special committee, of which the President was chairman, made a full written report, which took the ground that the time had now come when new and greater efforts should be made for the diffusion of our views of the Gospel of Jesus Christ, especially by the means of a wider circulation of our books and tracts. The report solicited "attention to the remarkable and unprecedented position in which we find ourselves placed. At a time when, by the great diminution of our preachers, we seem to be debarred from our most favored modes of action, there has sprung up an increased interest in our *religious literature*, and Unitarian books are called for to an extent never before known. It is a part of the great movement of mind in this age. Our continent is rapidly being filled with readers. Thousands who are striving to

prove all things and to hold fast what is good are seeking to know what are our views of truth. This is not the place for the recapitulation of details. In one small interior town, having no Unitarian society, three hundred and fifteen volumes of our books were sold in one day. The publication of the works of Channing, Ware, Peabody, Eliot, and Sears has created a thirst for a more fresh and quickening literature; and larger and cheaper editions of these works, and reprints of our earlier Tracts, no copies of which are now on hand, and the publication of other works from the pens of our ablest writers, are urgently required, that we may improve the opportunities that are opened before us."

"It seems to your committee," the report goes on to add, "that these facts point, as if they were the finger of God, to a duty which we must not pass by. We recommend that an earnest attempt should be made to raise a fund to be employed as capital in the publication, sale, and distribution of books. We wish that we may set about this in the spirit of a determined and holy purpose. Grateful for the peace and satisfaction which our faith has given to ourselves, can we not hold up this proof of our sense of its worth, this earnest of our desire that it may shed its light and joy upon others? Our efforts to accomplish this result would draw our hearts more fraternally together, and our self-sacrifices, by kindling a fresh interest in the truth in our own souls, would be a new illustration of the words that it is more blessed to give than to receive. Amidst the denominational activity that prevails around us, let not our apathy be a proclamation either that we do not believe our professed views of the Gospel, or that, believing them, we are indifferent whether others embrace them or not. We cannot stand in such a position as that, without justly incurring the scorn of the world, and forfeiting our own self-respect."

The report concluded by recommending certain resolutions for the adoption of the Committee, which were subsequently unanimously approved. They declared, in substance, that the circumstances of our denomination and the wants of our times call for immediate and vigorous efforts to raise a fund whereby the operations of the Association may be enlarged, and recommending that a meeting be called of the friends of Unitarian Christianity for consultation upon this subject.

The meeting was then adjourned to Monday, January 9, 1854.

January 5, 1854. A special meeting of the Executive Committee was called this day, at the request of the President, and it was attended only by those members who are resident in Boston. The object was to have an interview with the Rev. A. S. Dean, agent of Antioch College, Ohio, who presented himself before us, at the request of the friends of that institution, to ask that a delegate might be appointed from our committee to attend a meeting of the Trustees of Antioch College to be held on the 12th instant at Yellow Springs, Ohio, for the purpose of learning more fully the situation, wants, and prospects of that College. The Committee were favored with this interview with Mr. Dean, and at the same time a letter from the Treasurer of the College was read, likewise inviting a delegate for the object above named.

After some conference upon this subject, in which a desire was generally expressed to give the friends of Antioch College an expression of our interest in the prosperity of that new and hopeful institution, the following votes were passed : —

1. That the American Unitarian Association accept the

invitation of the Trustees of Antioch College to attend a meeting of said Trustees, at Yellow Springs, on the 12th instant.

2. That the Treasurer be authorized to pay any sum, not exceeding one hundred dollars, to meet the expenses of a delegate.

3. That the appointment of a delegate be left with the President and Secretary.

It was afterwards a subject of regret to learn, that such were the engagements of all the members of the Committee that it was impossible to find one who could take so long a journey at so short a notice. The Secretary explained these circumstances in a letter addressed to the President of Antioch College, assuring him of the interest we felt in the success of that institution, and of our friendly wishes for its prosperity.

January 9, 1854. All the members of the Committee were present this day, with the exception of Mr. S. Fairbanks.

The Secretary gave notice that Rev. Mr. Forman entered upon his duties as Missionary of the Association on the 19th of the last month, and that his labors thus far had been attended with gratifying success. Notice was also given that the second number of the Quarterly Journal was published on the 31st of December last.

The chief subject which came up again for consideration was that upon which the report was made from which we have already largely quoted. It appeared that the reflections which the members of the Committee had bestowed upon this subject only strengthened the general conclusions before reached. Decided opinions were expressed of the importance of such action as was then referred to,

and of action attempted now. The best methods and time of commencing these efforts afforded subjects of discussion, some inclining to the opinion that it might be well to postpone any appeal to our friends until after the next annual meeting of the Association. If the position taken at the last annual meeting should then be reaffirmed, and renewed confidence be expressed in the plans and measures of the Committee, such an appeal would justly carry more weight and influence with it than it can command now. On the other hand, it was thought that such a postponement would delay all action for nearly a year, as nothing could be attempted during the dispersion from the city in the summer months, and that our constituents of the Unitarian body at large would act more understandingly on the question whether they approved of the plans of their Committee, if we now set forth distinctly what those plans are.

Acknowledging the importance of this view of the subject, and fearing that a year's time is too much to lose in this great duty and trust, it was finally resolved that a meeting of the friends of our Association be held on Wednesday, February 1, at half past three o'clock in the afternoon, in the Freeman Place Chapel, and that the President and Secretary be a committee to prepare a written circular, to be widely distributed, inviting attendance at that time and place.

After voting some appropriations, and attending to other business of minor importance, the meeting adjourned to ten o'clock in the morning of February 1.

February 1, 1854. All the members of the Committee were present. Notice was given that, according to the vote passed at the last meeting, the President and Secretary had sent out a circular inviting friends of the Association

to meet this day, at half past three o'clock, in Freeman Place Chapel. Responses to these invitations had been received from several gentlemen, expressing sympathy with the objects of the meeting, and regrets that they cannot be present this afternoon. The Secretary was requested to read at the public meeting such extracts from these letters as he might select for that purpose.

The President read a paper prepared by himself and the Secretary, which he submitted as a basis for consideration and action at the conference; and it was voted that this paper be approved, and that it be read by the President.

After making some other preparations for the meeting in Freeman Place Chapel, the Committee adjourned to meet again to-morrow morning at nine o'clock.

As a full account of the public meeting of February 1 will be found on another page of this Journal, we shall make no further reference to it here.

February 2, 1854. Messrs. Lothrop, Hall, Fearing, Lincoln, and the Secretary were present at the meeting this morning.

In order that a report of the proceedings of the conference held yesterday may be widely distributed among our friends, it was voted that the Secretary prepare and publish a pamphlet edition for general circulation.

The Committee understanding, through the report of our Missionary, Mr. Forman, that Channing's Memoir is a work of which many copies may be distributed in our parishes, it was voted to accept a proposal from Messrs. Crosby, Nichols, & Co. to furnish the Committee with one thousand sets of that Memoir.

The subject of procuring better rooms for the accommodation of the Association again came up for consideration,

and a committee previously appointed for this purpose reported in favor of engaging rooms at No. 21 Bromfield Street. These rooms combined many advantages of central location, space, light, and air, and had been examined by several members of the Committee, all of whom were in favor of securing them. It was accordingly voted that the Secretary be authorized to rent the rooms referred to; and the President, Treasurer, and Secretary were appointed a committee to see them properly fitted up for our use.

The meeting was adjourned to the 9th day of March next, at ten o'clock in the forenoon.

February 15, 1854. A special meeting of the Committee was called by the President, in consequence of the sudden death of our Treasurer, Hon. Henry P. Fairbanks.

The following resolutions were unanimously adopted:—

“In the death of the Hon. HENRY P. FAIRBANKS, late Treasurer of the American Unitarian Association, the Executive Committee, for the first time since its organization, twenty-eight years ago, are called to notice the decease of one of their members. Therefore be it

“*Resolved*, That in giving expression to our sense of his worth, and our loss, we bow in a not ungrateful submission to that holy Providence that has ordered a bereavement which fills our hearts with deep and unfeigned sorrow.

“*Resolved*, That this event, while it deprives the community of an honest, upright, active, and enterprising citizen, justly honored and beloved for the Christian virtues of his character and the usefulness of his life, deprives this Association of a most efficient and faithful officer, whose devoted services cheerfully rendered for more than ten years, amid the pressure of extensive business engagements, may justly claim the gratitude of its friends and benefactors.

“*Resolved*, That, as officers of the Association, we desire to bear testimony to the promptness in duty, to the wisdom and judg-

ment in council, to the kindness and courtesy in intercourse, which won for our late associate the warm affection and respect with which we now cherish his memory.

"*Resolved*, That we sincerely sympathize with his afflicted family in their sudden and sore bereavement.

"*Resolved*, That the members of the Executive Committee will attend the funeral service of the deceased, and that a copy of these resolutions be communicated to his family, and published in the *Christian Register* and *Christian Inquirer*."

It was also voted, that Messrs. Callender, Fearing, and the Secretary be a committee to take possession of the books, papers, and property in the hands of the late Treasurer, and to make report of the state of the same, preparatory to their transfer into the hands of his successor.

Adjourned.

February 22, 1854. Another special meeting was called this day, at the request of the President, and was held in the new rooms, 21 Bromfield Street. Members all present except Messrs. Fairbanks and Hall. After making some appropriations, and disposing of several letters submitted by the Secretary, the following resolutions were adopted:—

"*Resolved*, That the rooms rented in Bromfield Street for the use of the Association be opened by religious exercises, and an address, on Thursday, the 9th day of March next, at 7½ o'clock in the evening.

"*Resolved*, That the President of the Association be requested to deliver an Address at that time, and that Rev. Dr. Gannett, an ex-President of the Association, be invited to offer prayer.

"*Resolved*, That the President and Secretary be a committee to make all needed arrangements for the meeting."

Adjourned.

EXTRACTS FROM LETTERS.

A FRIEND writing from Oregon City, Oregon Territory, under date of November 14, 1853, says :—

“ A number of persons here will be glad to buy Channing’s Works, and other Unitarian publications. If you will send a box of books to me directly, should you find a vessel coming to Oregon, if not, to San Francisco, there to be re-shipped to me, I shall be glad of it, and will send the money to you as fast as I sell them. Oregon is a fine country, and is fast filling up with a very intelligent people. Farming is good business. The cause of education will soon feel the effects of the increasing wealth of our farmers, for many of them are anxious to give their children a good education. Popular books find a good market here. I will send you a letter giving further particulars concerning this place.”

The following letter gives a brief description of the rise and growth of one of our new societies in Maine :—

“ *Perry, Me., December 20, 1853.*

“ REV. DR. MILES :—

“ Dear Sir,— This place is one of the extreme easterly towns of Maine, being situated on St. Andrew’s Bay, which is the upper part of the Passamaquoddy, near the mouth of the St. Croix River, and nearly opposite the city of St. Andrews, New Brunswick; seven miles north from Eastport, where is Brother Edes, and twenty-one south from Calais, where is Brother Lathrop. The only town between this and Calais is Robbinston (named for Lieutenant-Governor Robbins of Massachusetts, who originally owned the township in whole or in part), a remarkably active and enterprising ship-building town.

“ Materials for a Liberal society have long been gathering here. About twenty-five years ago, Mr. D., then a young man, removed here, and has been one of the most respected and useful citizens of the town. Although a member of the Unitarian church at Eastport, he has considered it his duty to sustain religious insti-

tutions in his own town, and has been a stated and liberal contributor to the Orthodox society, and a regular attendant upon its services. There had also gathered a considerable number of persons of Liberal views not distinctly Unitarian, — Free-will Baptists and others, — while some members of the Orthodox church had come to hold Liberal sentiments, so as to be prepared to aid in supporting Liberal preaching. As tending to bring about this result, the church, considering itself strong, had pursued a course of *discipline*, unchristian certainly in some of its developments, and unwise throughout, for some of its best members were excommunicated. These transactions were productive of a long and bitter war of words, which finally left the church and society in a broken state.

“Meanwhile there had been effective Unitarian preaching by Mr. Farley, and afterwards by Mr. Rice of Eastport. Later (in the summer of 1851), there being no stated supply of the pulpit, Rev. A. M. Bridge was obtained, and labored successfully for six weeks, and still later, Rev. Calvin Lincoln, being on a visit at Eastport, held an evening meeting here, and is remembered and spoken of with pleasure. Having been informed of the state of things in Perry, Mr. Lincoln was convinced that it was good missionary ground, and the time when operations could be begun most auspiciously was only waited for. Late in the same year a letter reached him saying that the time had come when the trial could be made; that there was no preaching, nor prospect of any, in the town; that the people were well disposed toward Unitarian, or at least Liberal, sentiments; especially was this true of the young men in the town, who were desirous of different preaching from what they had thus far heard, and if a missionary could be sent here for a few weeks, they thought a society could be established on a permanent basis. Soon after the receipt of that letter I came, on an engagement with the Association for six Sundays.

“I have thus given you a sketch of the preliminary steps and first history of the movement with which I am connected, as being suitable to your Journal, inasmuch as it may suggest, by similarity of circumstances, like movements in other places. I am persuaded that there are many towns ripe for the harvest. We want more

men. Are there not laymen ready to engage in missionary labor? As to the later history of the movement, it might not be entirely proper for me to set it forth. I certainly had no reason to expect the degree of success which has been granted me, and I thank the kind Providence which first sent me into this field of labor, and which has cared for and sustained me in the work.

“Yours in Christian fellowship,

“THOS. D. HOWARD.”

A friend writing from the eastern part of Wisconsin, under date of January 16th, says:—

“I think the prospects for the spread of Liberal views here were never better than they are now. Even where apparent failure has met our first effort, there is a decided tendency towards enlargement of mind and heart. Our present burial in business, lands, railroads, will eventually produce a more glorious resurrection from past modes of thought and action. Men are coming in contact, and are thus rubbing off the rough corners of prejudice, error, bigotry, and superstition, without being conscious of it until they sit down of a New Year's Eve and compare themselves with what they were. Though we may not see in it the building of churches and formation of societies, yet I think there never was a time when we were more prosperous than now. Our views are everywhere treated with respect, and in very many instances are adopted as correct, though the individual may not see proper to withdraw from the church of his childhood, or the close associations of later years. Men, too, who have just begun to think religiously, are astonished to find that their views do not accord with those held by the popular churches of the day. ‘Is it possible,’ said a man to me in the cars the other day, ‘that these are the views of the Unitarians! Then I must be a Unitarian.’”

The same friend, writing under date of January 30th, after expressing the hope that a more hearty denominational activity may be awakened among us, and commending the spirit and aim of our Journal, goes on to say:—

"We have scarcely dared to demand of each other what Orthodox Christians have freely asked of us, and very often have as freely received. They have asked us to build their churches and colleges, and we have done it; they have asked us to support their preachers and their poor, and we have not refused. But all the while we have neglected our own little flock for fear of being accused of proselyting. They have said to us, 'You are liberal; mere opinions are of little consequence with you. Show your liberality by giving us money';—and we have done as they asked. Through fear of being called sectarian, we have preferred to do nothing at all. In many places where we might have had a church of one hundred and fifty or two hundred members, we have added our numbers to swell the congregations and Sabbath schools of churches with which we had no doctrinal sympathy. We have been called clever for this noble disinterestedness; but what has been the price we have paid! We have been deprived of the preaching and blessings of a pure Gospel, and our children, in many cases, have been driven into the darkness of doubt and unbelief. God save us from such liberality as that, and unite us in one common effort for the advancement of the truth as we understand it. May we never give countenance to that which we believe to be false, through fear of what men may say of us. Let us rather fear our own consciences, and fear Him who is able to destroy both soul and body."

From a letter from Rev. A. H. Conant, dated Geneva, January 24, we give a brief extract:—

"About two weeks ago our Illinois Pastoral Association met at Belvidere; present, Elders S. S. Kimball, William Bradley, and J. L. Towner, and Rev. B. F. Stamm of Janesville, J. M. Windsor of Rockford, R. R. Shippen of Chicago, and myself.

"Brother Kimball's report of his success was very cheering. His congregations at Blackberry are large and increasing. The society there are agitating the subject of building a meeting-house next summer. His labors as a missionary in Lafayette Grove and other places have also been successful.

"Mr. Windsor appears also to be doing very well; but the

prosperity at Rockford is not equal just at present to what it would have been if they had experienced no delays in building their house. They have the means to build, and hope another year to carry out their purpose and see the prosperity of their society.

"Brother Stamm has met with a cordial welcome at Waukesha and some other places which he has visited as missionary. With his earnestness of purpose, there is little reason to doubt that he will find a sphere of labor in which he will work efficiently. He has in him the elements of growth and power, and deserves encouragement, and will ultimately, I have no doubt, more than justify any aid and confidence he may receive.

"Elder Bradley is a missionary of the Western Conference, has been successful in the establishment of a society at Jackson, Mich., and has now a fair prospect of a favorable reception in Freeport and Belvidere.

"Elder J. L. Towner has been preaching in Stephenson County to several societies with various success. Brother Shippen of Chicago has lately had his meeting-house enlarged by the addition of twenty-four pews, which were all taken immediately, and the house is quite as full as before the enlargement. The most friendly and hopeful spirit prevails in his society, and his popularity and influence are extending rapidly beyond the limits of his own congregation.

"My society in Geneva, for the first time, rented the slips last October, designing still to reserve a part as free seats. But I believe all, or nearly all, have been taken, and several families are wanting slips not to be had.

"My congregation in Campton (eight miles northwest of Geneva) is fair in number and interesting in character, being composed principally of intelligent young men, who manifest quite an earnest interest in our views of Christian truth."

It has afforded us great pleasure to receive a communication, dated January 24th, from the Secretary of the British and Foreign Unitarian Association, from which we may quote the following extract, to show that there are phases of feeling abroad like those now springing up among us:—

"I am glad to be able to respond most heartily to your wish for a closer bond of union and sympathy between our two offices. There are many questions now agitated among Unitarians in England which may have peculiar interest also among yourselves, and comparison of experience might often be of service to us both. For instance, the very loose and independent nature of our organization in a religious body is beginning to be a matter fraught with deep interest as regards our denominational existence and efficiency; and a new school of thinkers has arisen here, consisting chiefly of the younger ministry and laymen, who see, in that very independence from any spiritual control which our churches enjoy, great danger. In many ways this danger is apparent. The young men of our body are very apt to feel impressed with the power to do good possessed by religious organizations, and are naturally disheartened when they contrast the fervor and healthy state of some Dissenting congregations with those of our own sect. When we were bound together by external bonds, this want of internal sympathy was not felt; those bonds removed, we should, as many think, have tried to draw closer together, and become more distinctly defined. Of course, I do not hint at spiritual domination, or at temporal rule over the affairs of the sect. Such would not for a moment be tolerated. It is only a bond of Christian fellowship and of theological sympathy that is aimed at; and these attained, I think that our moral courage and generosity would be awakened, to say nothing of the clear-sightedness on matters of religion which would be induced."

From our young and earnest brother at Alton we have received the following letter:—

"Alton, Ill., February 1, 1854.

"REV. DR. MILES:—

"My dear Sir, — Fifteen years ago a society existed here under the direction of Rev. Mr. Farley; but owing to that gentleman's departure from the West, and some mercantile embarrassments which overclouded the prosperity of this part of the country at that time, the society became virtually extinct, though some members of it are still with us. In October last I made a visit of ex-

ploration, at the suggestion of a friend in St. Louis, and found enough of vitality to convince me that a Unitarian Society could not only live, but flourish. I accordingly advertised my services, and on the following Sunday had a good congregation. We met for our worship in a very poor room occupied by the Library Association. The audience consisted of probably fifty persons, all of them prominent individuals in the community, and several of them New England Unitarians, who had been deprived of the preaching of Liberal Christianity for several years. It would take too long to tell you of the many kind words spoken to me at the close of the services, and of the determination manifested to carry on the work. If, however, any one deems our faith 'a cold and worthless system,' let him go into some of the flourishing towns on the Mississippi, where persons holding Liberal views have been obliged for years to choose between absence from any religious services, and hearing the faith of their fathers denounced as infidelity, and he will see enough of emotion manifested to remove all doubt of the power of Unitarianism over the heart. After preaching two Sabbaths, I thought it best to ascertain how many persons might be relied on to sustain the effort and to give it permanency; I therefore requested a meeting 'to consider the propriety of organizing a Unitarian Society.' I was moved to this early action from a conviction that any labor would be useless if it did not aim at a permanent result. Moreover, Unitarianism was no new thing with most of the persons whose coöperation I anticipated. They had listened in former years to some of our best preachers, and I felt quite sure that from such sources they had learned more of Unitarianism than I could hope to teach them. At that meeting (on the 17th of October) fifteen persons were present, and the society was organized with the name of the 'First Congregational Society of Alton.' From that time we have had a steady and healthy growth, until we now number about thirty families in the society, and an average attendance of a hundred persons, which, however, is increasing every Sunday. The intolerance of some persons obliged us to vacate the room which we occupied, and we removed to a more convenient one: but this has become too small; and, in view of the steady growth of the congregation, we have

been forced to the conclusion that we need a church as soon as it can be built, for it must be borne in mind that it will take probably a year to finish the building after it is commenced. Impressed with the absolute necessity for immediate action, we have raised within our own numbers the sum of \$4,000; to this the generosity of our friends at St. Louis has added \$3,500; and to this we hope to add, by the assistance of our friends in the East, \$2,500 more, making in all \$10,000. We have purchased a beautiful lot of land, 120 feet square; and we feel confident that, the moment we have a neat and comfortable church erected, we shall have a regular attendance of from three to four hundred persons. I feel the fullest confidence that my society is destined to be a vigorous and solid one, and that whatever aid we may receive at the outset will be fully repaid, with ample interest, to other young societies that will spring up around us. In proof of the confidence felt by those who know our society best, I need only refer you to the noble donation of the society at St. Louis, which I have mentioned above. Our members are among the best merchants, mechanics, manufacturers, and professional men of the place; and this, with the moral influence of the success of the cause in St. Louis (an influence which is felt all through this valley), makes our success more than probable. Alton is a flourishing city, and its growth will be very rapid. One railroad, to Chicago, is completed, and three others, to different points, are in progress. The population is now 8,000; five years ago it was 4,000. Backed by the finest agricultural country in the world, with the Father of Waters rolling at its feet, and containing an energetic and rapidly increasing population, it is an important centre for the spread of Liberal Christianity. Indeed, I am willing to confess, that, important as I regard the success of the society in Alton, yet that importance is very much enhanced by the belief that a successful society here will be the parent of other societies at points which come under our influence. We need a library very much, and I hope to be able to raise funds enough to procure a good supply of books, which we can loan in the community. Three sets of Channing's Works, which were given by the Depository at St. Louis, have been very serviceable; but we need a

full supply of *all* our denominational books. I cannot close this communication without expressing my deep gratitude to the friends at St. Louis for their agency in our success. They have manifested the liveliest interest in our welfare from the beginning. When I first visited Alton I was accompanied by one of them; another was present and aided very much in our organization; and, more recently, a large sum of money has been raised by them for the erection of our church. Situated within an hour's ride on the river, we look forward to a happy and useful interchange of sympathies between the societies; and we of the young and struggling one, derive no little energy and hope from this source.

"Please to pardon this long communication, which I could not well make shorter, and believe me, very sincerely,

"Your brother in Christ,

"WM. D. HALEY."

We have been favored with an interview with Mr. C. A. Holmes, a young gentleman from Canada, who has lately returned from Melbourne, Australia, and who gave us some interesting information in regard to the Unitarian Society in that place. It is under the care of Rev. Maxwell Davidson, from England. His society has secured for itself a fine church, and comprises several persons of much influence, among whom is the Chief Justice of the Province. Several young men and merchants from Boston attend upon Mr. Davidson's ministry. At the request of Mr. Holmes, we prepared a package of books and tracts for Melbourne, and have opened a correspondence with the clergyman above named.

OUR NEW ROOMS.

THE need of larger accommodations has long been felt by the Executive Committee of the Association. The small apartments in the rear of the store of Messrs. Crosby, Nichols, & Co. have been occupied for many years under the pressure of a growing inconvenience ; and although a removal involved the necessity of leaving a firm whose connection with us has been marked by unvarying tokens of a friendliness and accommodation for which we are deeply grateful, yet it was felt that the interests of the Association would be promoted by securing more commodious rooms.

After numerous and careful inquiries, it was found that chambers could be had at 21 Bromfield Street, which seemed to combine in the most desirable degree the requisites of space, light, air, and central situation. Accordingly, they were engaged for our use, and the proprietor kindly consulted our wishes in fitting them up. They consist of two large rooms, each twenty-six feet long and twenty feet wide, connected by folding doors, with adjoining store-room and closet. The rear room is furnished with shelves for books and tracts, and will be used as a sales-room, while the front room will be occupied for a reading-room and for the sessions of the Executive Committee. Both apartments are carpeted, and when thrown open form a hall that has a neat and attractive appearance.

Our removal to these new and commodious rooms was an event in the history of the Association which was deemed to be not unworthy of some special notice ; and the Executive Committee voted to mark it by assembling some of

the friends of the Association, to unite in services of gratitude and prayer, and to listen to an address from the President. The interesting event took place on the evening of the 9th of March. At half past seven o'clock the rooms were filled with a good number of well-known friends of the Association. Prayer was offered by Rev. Dr. Gannett, who brought up before our minds the precious memories of departed friends of our faith, and invoked the blessing of Heaven on the new hopes that were opening before us. Rev. Dr. Lothrop proceeded to give a carefully written address of nearly one hour in length, detailing the history of the formation and operations of the Association, and bespeaking for its new plans of usefulness a hearty and generous support. We abstain from giving a more full account of this address, in the hope that it may be given to the public in full. It is rare that we listen to a discourse so appropriate to the occasion, so timely in its choice of topics, and so earnest in its spirit. It was followed by short speeches from Rev. Dr. Barrett, Rev. Dr. Gannett, Rev. Dr. Hall, and Rev. Mr. Lincoln, all of whom brought to our recollection grateful and quickening reminiscences, and exhorted to faithfulness in the improvement of the rare opportunities which Divine Providence is placing in our hands. It was not till ten o'clock that the company separated, after singing the Doxology, feeling, as we are sure all felt, that it was one of the pleasantest gatherings which it had been their happiness to attend.

In relation to the rooms of the Association, it remains only to be added, that they will be open every day from eight to six o'clock, where our friends, both of the clergy and the laity, will be welcomed. In the sales-room will be found all Unitarian publications, and many works of a miscellaneous character, which will be sold as cheap as they

can anywhere be procured. We invite the special patronage of our pastors, and superintendents of Sunday schools, and of gentlemen and ladies in the city and from the country who may wish to purchase books, assuring them *that sales will be made on the lowest terms, and that all the profits of sales will be appropriated to extend the charitable purposes of the Association.* A gentlemanly and attentive clerk will wait upon our friends when they call, and we hope our sales-room will not be forgotten.

By a vote of the Executive Committee, Rev. Charles Briggs is permitted to have a table in the rooms at 21 Bromfield Street, where he will attend, as heretofore, to the supply of pulpits. All business with the Treasurer of the Association can be transacted at the same place. The Secretary will usually be there every day, from twelve till two o'clock.

EXTRACTS FROM THE JOURNAL OF OUR MISSIONARY.

Fitchburg, December 19, 1853. To-day and here I begin my new mission as the Collecting and Book Agent and General Missionary of the American Unitarian Association. It opens a field of labor in which I hope to be useful to the cause of Christian truth and the Association in whose service I am engaged. For years past the Executive Committee have felt the need of a suitable person to visit the different parishes in the course of the year, spending several days in each, and by personal solicitation obtaining life and annual memberships to the Association, and subscriptions for its Tracts and its Quarterly Journal,

disposing of the Works and Memoir of Dr. Channing, and other standard Unitarian authors, and receiving such donations and contributions to the treasury of the Association as the friends of Liberal Christianity may feel disposed to make, to enable it to carry out its plans and purposes in the diffusion of a pure and enlightened religious faith, and the practice of a higher religious life.

After much reflection, I have accepted this office in the hope that, if my strength is found sufficient, I may aid somewhat in extending the operations of the Association, and in circulating more extensively the theological and religious literature of our denomination. I see before me, indeed, a much larger field than I alone can occupy, and trust others may be induced to engage in similar labors in the Middle and Western States, where large numbers of our best books would be purchased with great readiness, if they were only brought to the attention of the public. Thousands of minds might be reached in this way, through all the great thoroughfares of travel, and in many towns and villages, and even cities, where the living voice would not be heard ; and then the reading of a good book on any of the great questions of religion and life which our authors have discussed, is more favorable to careful thought, and has the advantage of more thoroughness and completeness, than a sermon, and is more likely to conduct the mind to settled and fixed conclusions. The effect of a wider diffusion of our best religious writings upon the public mind of this country cannot be too highly estimated, and it is an indication of the future usefulness of the American Unitarian Association, that it is enlarging its plans for the more successful promotion of this work. There is no reason why it should not become an efficient publishing tract and book concern, as well as a missionary organization, and

scatter far and wide its printed leaves, bearing the knowledge of the Gospel and the tidings of salvation to millions of readers who have never yet heard or read what we believe to be the highest and most sanctifying views of Christian truth.

December 23. I have spent four days among the people of this town (Fitchburg) with great satisfaction and profit. On Sunday I preached to a large and attentive congregation in the Unitarian church, having effected an exchange with the pastor, Rev. Mr. Stebbins, by which means I became somewhat known to the people before commencing my calls. The advantage I derived from this was, that I found a more ready access to them than I should have done as a stranger, and everywhere I met with the most cordial and friendly reception. My requests on behalf of the Association were generously responded to, and the sum contributed amounted to more than any previous year. Besides the contributions received, which are acknowledged on another page of this Journal, I disposed of nearly a hundred volumes of books, mostly the work of Mr. Sears on Regeneration, and Mr. Eliot's Discourses on the Unity of God and other doctrines of the Christian faith.

Among my sales of Unitarian books in Fitchburg were complete sets of Channing's Works and Memoir, and copies of Mr. Sears's Regeneration and Eliot's Discourses to clergymen of various denominations in the place; and besides these, many of the books were purchased by persons who would never have thought of applying at a bookstore to procure them. So that, in addition to the collections made for the Association, I cannot but feel that a useful work has been done in the distribution of these excellent books among the people.

Among the pleasant things of my visit at Fitchburg is the generosity of one of the Rev. Mr. Stebbins's parishioners, in making his minister and the minister's wife life-members of the Association, an example which we hope may be extensively followed in other places by those who have ample means to perform such good deeds.

I left Fitchburg greatly pleased with my visit and its results. I enjoyed much the friendly coöperation and society of Mr. Stebbins, who rode with me to visit the more distant members of his parish, and I retain a lively impression of the prosperity and thrift of the town and its inhabitants, and the excellent character of the Unitarian society. It will be pleasant to me, at the proper time, to repeat my visit.

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South Boston, December 25 to January 1. This week, the inclemency of the weather and the great snow-storm have prevented my going abroad. It is also the time of the Christmas holidays, and I am glad to be at home. The storm has been very severe. We have been made to feel thankful to our Heavenly Father for his goodness, that we have a comfortable shelter, and that, while the wind whistles without, and the snow flies fast, we can sit by a cheerful fire and enjoy the blessings of his providence. We are led also to think of the poor and destitute, and our hearts have been moved to pity as we reflect on the number of those who are without sufficient clothing and a comfortable shelter from the piercing blast, and who suffer from the hard pinchings of poverty. May those whom God has blest with the means of giving relief not forget the poor at this inclement season of the year!

The Christmas holidays! how pleasant are the sacred associations that gather around these festive days! the

churches adorned with evergreens, the religious services in commemoration of the greatest event in the world's history, the birth of the Saviour of the world! How fitting a time for expressions of joy and gladness, and kindly salutations, and for instructions to our children concerning the Christ-child that was born in Bethlehem near two thousand years ago!

East Boston, January 5, 1854. This week I have been pursuing my mission in East Boston, calling on the members of the Rev. Mr. Cudworth's society, the Secretary of the Association having presented its claims to their support, and the object it proposes to accomplish, two weeks ago. This is comparatively a new society, and has overcome many difficulties and discouragements in attaining its present satisfactory and prosperous condition. My success here has fully answered our expectations, especially in the sale of Unitarian books. Nearly eighty volumes have been sold here, and that in a place where daily opportunities of stepping into the bookstores and procuring these very books are enjoyed.

For its present united and excellent condition, this society is greatly indebted to the self-sacrificing spirit and efficient labors of its present minister, whose exertions and services seem to be highly appreciated by his people.

Lowell, January 21. I have just completed the labors of a fortnight in this thriving and busy city. The result is the addition of one hundred and thirty-eight annual members to the Association, six life-members, and the sale of one hundred and eighty-seven Unitarian books, — probably more books of this character than have been sold in Lowell during the last ten years. For two Sundays

I preached to large congregations in both the societies of our faith in this city. The Lee Street congregation, under the Rev. Mr. Woodbury, is increasing, and has already attained a good degree of prosperity. The First Society is still without a pastor, but sustains itself well under the circumstances. We hope a shepherd will soon be found to take charge of this waiting flock.

OBITUARY.

HON. HENRY P. FAIRBANKS. — Since the publication of our last Journal, an event has occurred which, while it has carried the anguish of bereavement to a wide circle of friends, has been felt with peculiar sorrow by the Executive Committee of the Association. On coming to the office one morning, we were told, with trembling and faltering accents, that one of the Committee had left these scenes of earth. Nothing had taken place to lead us to apply the startling fact to one rather than another; and the last person to whom we should have applied it was the youngest member of our Board, whose hearty vigor and robust manhood seemed to give a promise of life surviving all the rest.

The resolutions which were passed by the Executive Committee, and which will be found on another page of this Journal, bear witness to the feelings which this event of God's providence awakened. But no resolutions can adequately express the warm affection we cherished for our late associate, nor the high respect we felt for the disinterestedness and zeal with which he gave himself to the interests over which, with us, he was called to watch. He had a frankness, a cordiality, a genial, warm-hearted sympathy,

which always made our intercourse with him delightful ; and in him we witnessed the union of a firm and sincere Christian faith with the open and unaffected manners of a gentleman. For ten years he found time, amid the pressure of extensive business engagements, to act as Treasurer of the Association, cheerfully and promptly giving his counsel in our deliberations, and his valuable labors in the management of our fiscal affairs ; and such an example we hope will not be overlooked at a time when laymen more and more withdraw themselves from participation in ecclesiastical interests. For many years, as we had hoped, would the Association enjoy the fruits of his care and enterprise. He had marked with pleasure the signs of its reviving prosperity, and would have rejoiced in the success of all measures to extend the dominion of our precious and immortal faith. He has gone to higher disclosures than any which this world can give of the triumphs and power and blessedness of that faith ; and while we cherish his memory, may our diligence be quickened, that we may walk in his steps and attain at last to his reward.

“HE that goes about to speak of the mysteries of the Trinity, and does it by words and names of man’s invention, talking of essences and existences, of hypotheses and personalities, &c., may interest himself, and build a tabernacle in his head, and talk something he knows not what ; but the good man, who feels the power of the FATHER, and to whom the SON has become wisdom and sanctification and redemption, and in whose heart the SPIRIT of God is shed abroad, — *that* man, though he understands nothing of what is unintelligible, yet he alone understands the doctrine of the Trinity.” — JEREMY TAYLOR.

NOTICES OF BOOKS.

Memoir of PIERRE TOUSSAINT, born a Slave in St. Domingo. By the Author of "Three Experiments in Living," "Sketches of the Lives of the Old Painters," &c. Boston: Crosby, Nichols, & Co. 12mo. pp. 124.

THE days of romance have not departed, but amid the realities of our modern life may be found reverses of fortune more striking, and displays of character more touching, than any described by the pages of fiction. An illustration of this will be found in this charming Memoir. The slave becomes the supporter of his owner, attains a position of independence denied to the master, and enjoys a degree of confidence, affection, and respect, in the best social circles of New York, which any man might well covet. The kindly and deeply Christian spirit which this work breathes is as beautiful as the story itself is interesting, and few books in any parish library will be more popular than this.

Historic Doubts relative to Napoleon Bonaparte. Boston: James Munroe & Co. 1853. pp. 75.

IT is evidence of the great success of Archbishop Whately in this clever piece of wit, that his Doubts have passed through eleven English editions and four American editions. Every reader of the sceptical works of Hume should see how that author's principles work, when applied to so recent a personage as the great conqueror of Europe.

Formation of the Christian Character. By HENRY WARE, JR. Twelfth Edition. Boston: James Munroe & Co. 1854. pp. 176.

WE allude to a work so well known and so much valued, merely to express our pleasure that new editions are still called for. It would be an important service to the cause of piety and practical religion if some plan could be devised to have a copy placed in the library of every family.

The Bow in the Cloud: Discourses by GEORGE WARE BRIGGS, Minister of the First Church in Salem, Mass. New Edition, enlarged. Boston: James Munroe & Co. 1854. 12mo. pp. 280.

Of the twenty-four Discourses in this volume, nine are here printed for the first time, and the other fifteen have been revised. They are dedicated to Rev. James Kendall, D.D., "as a memorial of a connection of unbroken harmony during fifteen years of an associated ministry." Few preachers introduce a subject more gracefully, or treat it more felicitously, than Mr. Briggs. His Discourses are characterized by profound insight, and seem rather as if written for the devout meditation of the closet, than for an urgent, practical impression from the pulpit. We know few pages the spirit of which will so much come in like balm to the secret thoughts and pensive musings of sorrowing hearts, to many of whom it has already afforded a holy consolation.

Thoughts to Help and to Cheer. Boston: Crosby, Nichols, & Co. 1854. 12mo. pp. 191.

For every day for the first six months in the year a text of Scripture is selected, to which is added a brief paragraph or verse from some favorite author. We can commend most sincerely the good taste, and devout spirit, and cheerful tone, of these pages. Such books as this fill the highest office of all books, if they direct any to that which is the only true source of help and of cheer.

History of the Cross of Christ. By the Rev. WILLIAM R. ALGER. Cambridge and Boston: James Munroe & Co. 1851. pp. 95.

THIS little book gives us the symbolic history of the cross, and points out the associations, lessons, hopes, and trusts, that cluster around that hallowed object. In his Preface the author says that some of the quotations and facts embodied in the work are derived from "Cruciana," a collection of miscellaneous information and literature concerning the cross, published in England in 1835. To these Mr. Alger has added the spiritual lessons and meditations which make this work a valuable aid to devotion.

The Island of Life. An Allegory. By a Clergyman. Boston : James Munroe & Co. 1853. 12mo. pp. 90.

THE author describes the experiences of human life under the image of an island, over which we pass till we come to the dark ship that bears us to the unknown shore beyond. The verisimilitude is well preserved, and the book takes a hold upon the imagination in a degree like that of Bunyan's *Pilgrim's Progress*. We should think it would be a favorite with youthful readers. It is beautifully printed, and has four graceful etchings.

A Spiritual and Working Church. A Sermon preached before the Second Unitarian Society in Brooklyn, N. Y., on Sunday, October 30, 1853. By SAMUEL LONGFELLOW, Minister of the Society.

WE have read with great pleasure this earnest and whole-hearted Sermon, admiring alike the singularly clear and strong style in which it is written, and the sound practical views it sets forth. We cannot but anticipate the best results from a ministry that was commenced in the spirit of this discourse.

Benedictions ; or the Blessed Life. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden. Boston : J. P. Jewett & Co. 1854. 12mo. pp. 492.

DR. CUMMING is one of the most industrious authors now living. English papers and reviews have long lists of his publications, which issue from the press as rapidly as the novels of James. They are all on practical religion, and, without any marks of genius or rare ability, are distinguished by good sense and a peculiarly earnest spirit. We heard him preach several years ago in his own church to a crowded and admiring audience. A remark since made by one of his own congregation suggests a distinction quite applicable to Dr. Cumming. "It is the nature of party in England," said Lord John Russell, "to seek the counsel of a man of *genius*, but to be guided by a man of *character*." Character is greater than genius, and it is the influence of character which gives Dr. Cumming his power. The work before us is made up

of twenty-four sermons, here called chapters, from those texts of Scripture which begin with the word "Blessed." They form a book of very useful and instructive reading.

The Word "Eternal," and the Punishment of the Wicked. A Letter to the Rev. Dr. Jelf, Principal of King's College, London.
By FREDERICK DENISON MAURICE, late Professor in that College. New York: C. S. Francis & Co. Boston: Crosby, Nichols, & Co. A pamphlet of 48 pages.

MOST of our readers are acquainted with the facts which have suddenly elevated Professor Maurice to so much notice. In his *Theological Essays* he gave a meaning to the word "eternal" which differs from the generally received sense. For this he was called to account by the Principal of the College, and was soon after dismissed from his professorship. The Letter before us is his defence. He maintains that the word "eternal" does not mean duration, but denotes a state which is independent of all our time-notions and earth-relations. The Apostle says, "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent"; and in another place he speaks of those who "have eternal life abiding in them." It is a state entered now, a state independent of our present environment with material objects and notions of sense and of time. Eternal life or joy is a blessedness that is unaffected by all changes of earth, eternal death or punishment is a suffering which is equally sure. Holding to this sense, Professor Maurice maintains that the revelation of Jesus Christ does not settle the question of the duration of future punishment, and did not intend to settle it. That is a point which is shrouded in a darkness before which "I must be silent and tremble and adore." He rejects the teachings of the Universalists as decidedly as he does those of the Calvinists, both classes missing the peculiar signification of this word. We need not add, that his position on this last point is precisely that which is held by most Unitarians; and we deem it a confirmation of the truth of their views, that they should be independently reached by one occupying the position of Professor Maurice.

Annual Report on Harvard College. 1852-53. A pamphlet of 40 pages.

THIS is the twenty-eighth Annual Report from the successive Presidents, and the first of the present incumbent. Beside his report on the general condition of the College, there are summary statements of the course of instruction in the professional and academic departments, a tabular view of the exercises during the year, and a statement of the receipts and expenditures of the Treasurer. These amount in gross to \$265,059.20. The property of the College, as it stands on the books of the Treasurer, exclusive of the College buildings, Library, and grounds under and adjoining the same, is estimated at \$899,888.07. The question of the separation of the Divinity School from the College will probably be soon settled, as a bill in equity has been filed before the judges of the Supreme Judicial Court, and "the case may be expected to be reached and heard in its order at the next law term for the County of Suffolk." A donation of \$14,000 has been received from Dr. George C. Shattuck of Boston, as the foundation of a Professorship of Pathological Anatomy, which professorship the Corporation, in honor of the donor, has called the "Shattuck Professorship." A subscription of \$10,000 has been raised among the friends of the College for the purchase of the valuable Geological and Zoölogical Museum of Professor Agassiz. A volume of the Annals of the Astronomical Observatory of Harvard College will soon be published. A marble bust of President Kirkland has been placed in the Public Library. The class of 1814 have established a scholarship by the gift of \$2,300, which is "the fourth foundation for this purpose within a very few years." The need of a new Chapel is urgently felt. The whole number of students is 652; and the College generally is in as prosperous a condition as at any former period.

The Lamplighter. Boston: John P. Jewett & Co. 1 vol. 12mo. pp. 523.

AFTER we placed this book upon the centre-table in our house, it was some time before we got a chance to read it. Sons and

daughters eagerly watched every opportunity to resume the narrative the moment the book was laid down; and for several days, at the breakfast and tea table, we heard how far each one had got in the story of Gerty's life. Our perusal of the work explained the cause of all this interest. It is a chapter out of to-day's great book of life. Every one of its incidents might have happened in the next street. Such an air of reality and truthfulness pervades it, that we forget for the time that it is a fiction, and Gertrude becomes one of our own personal acquaintances. The story of her rise, from the lowest poverty and neglect to an honored position, gives opportunity for many valuable hints, and a pure, cheerful, and tender religious spirit breathes through the entire work. The pen to which we are here indebted ought not to lie idle. Some obvious faults in a next attempt may be corrected. Subordinate incidents have received too large a share of attention, while the simplicity of the story is marred by the introduction of too many events and persons. In this day of popular literature, a pen of power guided by a religious spirit is one of the highest influences of the age, and we look upon the "Lamplighter" as the prophet of a brighter light than it has as yet lighted up.

Lady Huntington and her Friends; or the Revival of the Work of God in the Days of Wesley, Whitefield, Romaine, Venn, and others, in the Last Century. Compiled by MRS. HELEN C. KNIGHT. Published by the American Tract Society. 12mo. pp. 292.

No one acquainted with the religious history of the last century needs to be told that its most marked and important event was the great revival alluded to on the title-page of this book. It was a protest beginning in the humbler classes of society, but gradually extending through all ranks, against the genteel deism and godless formalism which to a great extent prevailed in the English and American churches. The beginning and progress of this "great awakening" is described in a pleasing and readable form in the work before us. We have sketches of the life and labors of Watts and Doddridge, in addition to those of the men whose

names are given in the title, and the book has engravings of Lady Huntington, Wesley, Whitefield, and Doddridge. What has particularly struck us in reading it is the catholic and kindly temper in which it is written. It relates to a period of much controversy and bitter alienation,—a period which first developed those differences which afterwards created the great schism in the Congregational churches of New England. Those times and strifes are reviewed, not for the purpose of rekindling slumbering fires, but to collect and commend all the tokens, anywhere manifested, of that spirit of heavenly charity and love, in which all Christians may unite. We feel that the American Tract Society is doing a good work in circulating such a book as this, and we have no doubt it will be widely and gladly read.

A Discourse preached at Barre, January 11, 1854, at the End of a Ministry of Fifty Years in that Town. By JAMES THOMPSON, Senior Pastor of the First Church. *With an Appendix.* Boston: Crosby, Nichols & Co. pp. 91.

THIS is a fitting memorial of a most interesting jubilee. It preserves the speeches, letters, congratulations, and a record of the generous gifts, which marked the occasion. We have been struck by the fresh style of Dr. Thompson's Discourse. His modes of thought and expression are those of to-day, and not those of two generations ago. The interest and affection for the aged pastor, of which this pamphlet gives so many proofs, had their origin in the fact that his sympathies were ever warm and fresh, and his mental vigor always kept up with the times. The few celebrations like this are among the most interesting occasions of our New England life; and when we mark to what great extent a wise and faithful pastor has shaped the character of two generations in one of our New England towns, we feel that the influence which is more renowned, and is spread over a broader surface, is seldom so deep and so enduring. We wish it might be the effect of these half-century jubilees to strengthen the attachment of all pastors and people for a more permanent ministry, so that a larger number of the clergy might be able to say at the close of life, "I dwell among my people."

RECORD OF EVENTS AND GENERAL INTELLIGENCE.

REV. GEORGE OSGOOD was ordained pastor of the First Parish in Standish, Maine, on Thursday, December 22, 1853.

REV. GEORGE F. SIMMONS entered upon his duties as pastor of the Unitarian Society in Albany, on Sunday, January 1, 1854.

ON Wednesday, January 11, was celebrated in Barre, Mass., the fiftieth anniversary of the ordination of Rev. James Thompson, D.D. There was a large gathering of the scattered sons and daughters of that town, and the venerable and beloved pastor received from them many tokens of their gratitude and respect. He addressed them in a discourse of an hour and a half in length, which he read without spectacles, and with much vigor and animation, thus showing that "his eye was not dim, neither was his natural force abated."

ON Thursday, January 26, there was a large and enthusiastic meeting in the Tabernacle in New York city, called to consider the propriety of taking measures to secure to Americans resident in other countries, the sacred rights of worship and of burial. Letters were read from distinguished gentlemen in various parts of the country, and eloquent addresses were made. It was the general opinion that this was a proper subject for diplomatic intervention; and that, as America guaranteed the utmost religious liberty to all who live under her banner, so the sons of America temporarily resident in other lands should not be molested in their peaceful exercise of the rights of conscience. For ourselves, we were glad to see this movement made, and we hope it will do something to diffuse, at home as well as abroad, juster ideas of religious freedom.

ON Wednesday, February 1, there was a conference of the

friends of the American Unitarian Association, in Freeman Place Chapel, in Boston, to consider by what means something more effectual may be done for the diffusion of a liberal, but earnest and regenerating religious faith.

ON Thursday, February 2, the Rev. T. W. Brown, late of Trenton, N. Y., was installed over the Unitarian Society in Grafton, Mass.

ON Sunday, February 5, Rev. Martin W. Willis preached his farewell sermon to the Society in Bath, Me., having accepted an invitation to take charge of the Society in Nashua, N. H., where he commenced his ministry on the following Sabbath.

It appears from the late census in England, that the Quakers have 371 meeting-houses in the United Kingdom. In 1800 they possessed 413.

26,414 persons were supported or relieved as paupers in Massachusetts in 1853. Of this number 11,874 were foreigners. The whole pauper expense of the State was \$ 465,599, giving an average of about \$ 18 to each pauper.

THERE are sixteen newspapers in the United States devoted to the interests of the Roman Catholic Church. The Boston Pilot is the only one of this class in New England. It is stated as a singular fact, that six of these sixteen papers are edited by converts from Protestantism.

GREAT dissatisfaction is expressed by the leading men in Connecticut with the ecclesiastical organization under which they live, and a convention is called by Presidents of the Colleges, Judges, ex-Governors, and prominent clergymen, to adopt such measures to be recommended to the churches as may be judged best. There is a strong party in that State in favor of breaking away from the consociational policy which has been there established, and disposed to adopt the principles and practices of Con-

gregationalism. The Convention is to be held in New London, on the 2d day of May next, and it is thought it will be one of the most important ecclesiastical movements in that State since the construction of the famous Saybrook Platform.

WE learn from the literary executors of the late Professor Norton, that his translation of the Gospels with explanatory notes is now passing through the press, and will probably be published some time in the course of the coming summer.

THE Prussian Prayer-Book requires that the church service shall not exceed one hour, including the sermon.

NINE hundred and sixty workmen of London presented an Address to the Rev. F. D. Maurice, on Tuesday, December 27. The festival was held in a large room in the metropolis, gayly decked out with flowers, evergreens, pictures, &c. A workman made the Address to Mr. Maurice, thanking him "that he had given a more liberal, merciful, and genial interpretation to the Holy Scriptures than was usually given to them"; and adding, that, "if anything tends to bring the many into real communion with the Church, it is that it numbers among its ministers men like yourself." Professor Maurice made an impressive reply, which was enthusiastically applauded throughout.

FROM the Parliamentary volume, lately published, containing tables relating to the attendance upon public worship in England, we gather the following facts: — At the most numerously attended service, on Sunday, March 30, 1851, there were 6,356,222 persons present at public worship, viz. 3,110,782 Protestant Dissenters; 2,971,258 members of the Established Church; 249,389 Roman Catholics; and 24,793 of other bodies. The entire population of England and Wales is 17,927,609. It thus appears that more than a third of the whole population attended public worship, — a greater attendance, we believe, than in the United States. The singular fact will not escape notice, that a most expensive church establishment is maintained against the wishes of the majority of the people.

THE London Athenæum, quoting from *La Pandore*, a periodical published at Athens, gives the following educational statistics of the resuscitated kingdom of Greece:—"The University of Athens now numbers 39 professors and 590 students. The latter are divided as follows: Faculty of Philosophy, 66; of Theology, 10; of Law, 106; of Medicine, 278; School of Pharmacy, 37. In addition to the University, there are 7 Gymnasia or colleges, with 43 professors and 1077 students; 79 secondary schools, with 133 professors and 3,872 students; 4 private institutions, and 3 supported by communities, which have together 25 professors and 511 students; 1 seminary, with 4 professors and 30 students; 1 normal school, with 7 professors and 60 students; 338 common schools for boys, with 366 professors and 33,864 students; 31 common schools for girls, with 40 professors and 4,380 pupils; 17 private schools for girls, with 25 professors and 1,479 students; a school for the advanced instruction of young ladies, with 13 professors and 464 students; the agricultural school of Tirinthe, with 20 pupils; and finally, a military school, with 20 professors and 64 students. Beside these, Athens has a polytechnic school, a library of 70,000 volumes, a museum of natural history, an anatomical museum, a museum of pathological anatomy, an observatory, a medical society, a society of natural history, an archæological society, a society of the fine arts, and a botanic garden. According to the last statistics of the kingdom of Greece, 1853, it appears that its population is 1,002,112; and from the above statements it seems that there are connected with the various educational institutions from 700 to 750 professors, and not far from 47,000 scholars, 6,250 of whom are females."

THE London Guardian says that a book has lately appeared, entitled, "Some Remains, hitherto unpublished, of Joseph Butler, D.D., Lord Bishop of Durham." It is remarkable how little of this great man is now known. Besides his celebrated *Analogy*, and some *Sermons* which he himself published, we have scarcely anything from his pen. The editor of the book above named has found a few fragments, which he has reverently and lovingly gathered up and given to the world. We quote a sentence or two,

characteristic of their author's tolerant and sagacious mind. Writing of worship he says : —

"Sincerity is doubtless the thing, and not whether we hit the right manner. But a sense of the imperfection of our worship, apprehension that it may be, and a degree of fear that it is, in some respects erroneous, may, perhaps, be a temper of mind not unbecoming such poor creatures as we are, in our addresses to God. In proportion as we are assured that we are honest and sincere, we may rest satisfied that God cannot be offended with us ; but indifference whether what we do be materially, or in the nature of the thing abstracted from our way of considering it, good and right, — such indifference is utterly inconsistent with sincerity."

"Good men surely are not treated in this world as they deserve ; yet 't is seldom, very seldom, their goodness which makes them disliked, even in cases where it may seem to be so ; but 't is some behavior or other, which, however excusable, perhaps infinitely overbalanced by their virtues, yet is offensive, possibly wrong ; however such, it may be, as would pass off very well in a man of the world."

Of Bishop Butler himself the writer in the *Guardian* says : — "He is felt as a living influence by thousands who never heard of his name or read a line of his writings. Many of the leading men of our time, in all the departments of law, politics, literature, and theology, are penetrated with his spirit and familiar with his philosophy, and by their means the great principles for which he contended meet with as wide and general acceptance as he could himself have wished. There is something, perhaps, in the plainness, simplicity, and total absence of pretence in all he wrote, which, with its strength and practical sagacity, and a certain grave humor, commends it singularly to the English mind. He has outlived his detractors. Horace Walpole's saying, that 'he was wafted on a cloud of metaphysics to the See of Durham' is remembered only to the discredit of his judgment. Mr. Pitt's shallow criticism (if he really ever made it) on his great work, 'that you could prove anything by the argument from analogy, and that the book raised more doubts than it answered,' is oftener cited against the great statesman who is said to have been guilty

of it, than against the divine whom it condemned. Few men of education like to confess that they are ignorant of Bishop Butler; few reflecting or religious men read him without adopting him as their guide and master."

From the "Annual Letter of the Anglican Lord Bishop of Jerusalem," dated Jerusalem, November 18, 1853, we select a few interesting facts. Public worship is held every Sunday in the English church in Jerusalem, and morning and evening prayers are attended every day in the week. A hospital and a house of industry have been established for the benefit of the Jews. A diocesan school has been set up, containing 60 boys and 30 girls, of whom more than 40 are of Jewish origin. Under the care of the Bishop, there are small Protestant communities in Bethlehem, Nazareth, Jaffa, and Nablous. Of the general impression made upon the minds of the Jews the Bishop says, "Many, especially the rabbis, still entertain a deep aversion and hatred to Christ and Christians, as well as to the missionaries; and yet, upon the whole, the prejudices of the mass are being gradually softened; an imperfect knowledge of the truths of Christianity is insensibly spreading; and it is surprising to discover how many Jews there are who seem to be intellectually convinced that Jesus is the Messiah, or, as they more readily express it, that Christianity is at least as good as Judaism; but attachment to relatives, the habit of dead forms, and the love of sin, prevent them from making any good progress."

It is stated that in Sweden the average annual consumption of ardent spirits is six gallons a head for every man, woman, and child. In relation to this enormous amount of intemperance, the King of Sweden, in the speech recently delivered at the opening of the Diet, expresses himself as follows:—"Agriculture, the most important branch of our industry, has within the last years made the most satisfactory progress. The recent harvests which we have gathered have not, however, given a corresponding augmentation to the general weal. Wasted to a great extent by the fabrication of a liquor the abuse of which threatens to undermine

the most noble faculties of the population, those harvests have not availed to exclude the importation of articles of consumption from foreign countries, which the soil of our country might supply in plenty, even beyond the wants of our native consumption. Gentlemen, it is time to pave the way to results which are more conformable to the public good. All good citizens are in this respect animated by a sentiment which is as noble as it is patriotic. I have received numerous petitions from all parts of the country entreating me to check the disastrous fabrication and the excessive consumption of that liquor. Gentlemen, I shall submit to you a proposition tending to effect that purpose, and I am convinced that you will be eager to meet my paternal intentions."

In quoting the above extract, the London Times says:—"We strongly advise the King of Sweden, before he enters on a crusade fraught with so many difficulties, to avail himself of the experience of his neighbors, English, Scotch, and Irish, and to remember that something more than mere good-will is required to work out this complicated economical problem. In England, in the year 1736, an act of Parliament was passed, the preamble of which expresses pretty accurately the sentiments with regard to this matter to which the King of Sweden has given utterance. 'Whereas,' says the preamble, 'the drinking of spirituous liquors, or strong waters, has become very common, especially among people of lower or inferior rank, the constant and excessive use of which tends greatly to the destruction of their health, rendering them unfit for useful laboring business, debauching their morals, and inciting them to perpetrate all vices; and the ill consequences of the incessant use of such liquors are not confined to the present generation, but extend to future ages, and tend to the destruction and ruin of this kingdom.' Who would not suppose, after this thundering preamble, and the act which followed it, imposing a duty of twenty shillings a gallon on spirits, and rewarding the informer with a penalty of £ 300, the vice of spirit-drinking would have ceased from among us? The effect of the law was precisely the reverse. The trade of spirit-dealer fell into the hands of persons of no property, who laughed at penalties which they could not pay. Drunkenness increased, and smuggling prospered be-

yond all measure ; the law became odious and contemptible, and, although in six years no fewer than twelve thousand persons were fined for breaches of it, Parliament was forced to repeal it in 1742. As it is not the nature of nations to grow wise by experience, the same folly was repeated in Scotland and in Ireland, with precisely the same results. If this — namely, the imposition of heavy duties, and severe penalties for smuggling — be pointed at by the King of Sweden, as the expression in the speech to place limits to the disastrous manufacture of this liquor seems to imply, we can augur nothing but failure in a thinly peopled country possessing a large and much-indented coast-line, in which the consumption of spirits, provoked in some degree by the severity of the climate, the tedium of the long nights of the winter, and, we fear, a bad example from the upper classes, has been converted from a habit almost into a passion. The man who shall invent a really efficient antidote to this system of voluntary and daily poisoning will deserve a high place among the benefactors of his species. He will increase the riches of nations and the morality of individuals without the demand of any extra labor, or the sacrifice of any rational or healthful pleasure, but merely by a better distribution of those funds which the industry of a people has created, but which their folly dissipates in the consumption of these baneful compounds. Whether he be the occupant of a throne or a cottage, — the king, the preacher, or the peasant, — such a man is the great want of the day."

A PUBLIC discussion, of an exciting and interesting nature, has been recently conducted in Syracuse, N. Y. It grew out of a series of meetings for the consideration of theological subjects, principally those in controversy between Unitarians and Trinitarians, until Rev. Luther Lee personally entered the lists with Rev. Samuel J. May. The discussion has assembled very large audiences, and the cause of truth will be promoted by inquiry and thought.

ENGAGEMENTS.

ON Sunday, December 11, 1853, the Secretary preached in the morning to the Thirteenth Congregational Society, of which Rev. James I. T. Coolidge is pastor. An auxiliary has been sustained in this Society for many years. It holds its annual meeting, hears reports of committees, and chooses officers for the year to come. This systematic procedure results in great regularity in bestowing aid to the parent association, and from few societies have we received a more uniform and unfailing support. It was on the occasion of the annual meeting of this auxiliary that the Secretary preached. After the afternoon services, the committees were chosen to collect the subscriptions, the amount of which will be found acknowledged under the proper head.

On the afternoon of the same day, the Secretary preached in the Church of the Saviour, in Bedford Street. This Society, as most of our readers know, is at present without a pastor, and consequently the attendance is small. It includes, however, some early, steadfast, and generous friends of the Association, at whose request some brief account of our present plans and purposes was given by the Secretary.

Sunday, December 18, the Secretary preached in the New South Church, Boston, of which Rev. Dr. Young is pastor. Aid has occasionally been contributed by the members of this Society to promote the objects of the Association, though this was the first time of the formal presentation of those objects from the pulpit. The sermon was upon the feelings which our position as Unitarian Christians should awaken, and the duties it imposes. No measures were at that time adopted to obtain assistance, as plans were then maturing with reference to some united action throughout the city. A gift from the ladies of this Society will be found acknowledged in its place.

On Sunday, December 25th, the Secretary preached to the Society in East Boston, of which Rev. Warren H. Cudworth is the pastor. A large and attentive audience in this young and

vigorous society listened to a statement of the objects and purposes of the Association, and notice was given that the Missionary of the Association would at an early day call upon the members of the Society. The result of his labors will be found stated on another page of this Journal.

On the second Sunday in January the Secretary was in Saco, Maine. The Unitarian Society in this prosperous manufacturing town has had for its minister, during the last ten years, Rev. John T. G. Nichols. It has a good house of worship, which is furnished with a superior organ; and an attentive congregation of two hundred hearers, and a large Sunday school, are two of many other signs of interest and strength. Services were held in the morning, afternoon, and evening, the Secretary preaching three times, and a contribution was taken up in behalf of the Association. The Society in Saco has not been in the habit of aiding the Association, but encouragement was now given that such aid shall hereafter be regarded as one of the stated annual charities of the parish.

On Sunday, January 22, the Secretary preached in the Allen Street Church in North Cambridge. Rev. James Thurston, its first pastor, was installed there on the 14th of June, 1853. This young Society is in possession of a new and neat church, and has many prospects of growth and prosperity before it. It had never before been addressed by the Secretary of the Association, with which we hope it has now formed a permanent and useful connection. Notice was given that the Missionary of the Association would visit the members of the parish.

January 29th, the Secretary preached in Sterling. The large society in this town has long been a constant contributor to the Association. At present it is without a pastor. A contribution was taken up in the afternoon, the amount of which will be found acknowledged under the proper head.

Sunday, February 12, the Secretary preached in Cambridge, to the society of which the Rev. William Newell, D.D., is pastor. It was the season of the year at which this ancient and large parish has annually, with unfailing regularity, offered its contribution in aid of the Association; and the amount collected in the mora-

ing gave evidence that there was no abatement in the interest felt in its prosperity and success. There are several other societies which have a *fixed time* for raising their annual gifts, and which never allow that season to pass by without this coöperation; though no parish has been more systematic and prompt than this in Cambridge. We wish its regularity in this respect were more generally imitated. A large number of our societies have no fixed time for raising their contributions. The work is postponed from time to time till a more convenient season. Frequently, two or three years glide away between these collections. The advantages of more method need not here be dwelt upon. What is worth doing at all is worth doing systematically and well. The aid regularly anticipated is much more cheerfully bestowed; while to the Association the loss, in the aggregate, from the single cause of irregularity, amounts to hard upon two thousand dollars every year. We are persuaded, also, that this is a matter of no small consequence to each parish. One element of exact order and method has a conservative influence upon all other interests, and perhaps few even of our clergy have thought enough of the importance of systematic charity as a part of the religious education of the people.

On Sunday morning, February 19, the Secretary preached in the church in Chauncey Place, Boston, of which Rev. Rufus Ellis is the pastor. It was the first time that any Secretary of the Association had presented its claims in that place. The subject of the discourse was the harmony of the movement for a book fund with our denominational history and character, and the promise which that movement holds out of permanent and wide-spread usefulness. No collection was then made, as the time was near when the parish would be called to coöperate in the general enterprise in which our societies are now uniting.

Sunday, February 26, the Secretary passed in Canton, preaching all day to the Society of which Rev. Seth Saltmarsh is pastor. The ladies of his parish had, on the week preceding, made him a life-member of the Association, and encouragements were given that a good number of subscribers to the Quarterly Journal would be obtained.

The future engagements of the Secretary are as follows : —

Sunday, April 2, at Rev. Mr. Alger's, Marlborough.

“ “ 9, at Rev. Mr. Clapp's, Salem.

“ “ 16, at Rev. Mr. Morison's, Milton.

“ “ 23, at Rev. Mr. Ware's, Cambridgeport.

“ “ 30, at Rev. Mr. Williams's, North Andover.

“ May 7, at Rev. Dr. Hill's and Rev. Mr. Hale's,
Worcester.

“ “ 14, at Rev. Mr. Frost's, Concord.

“ “ 21, at Rev. Mr. Whitney's, Brighton.

ACKNOWLEDGMENTS.

In the months of December, January, and February the following sums have been received : —

December 2.	From Rev. Jaazaniah Crosby, D.D., Charles-	
	town, N. H.,	\$ 9.00
“ 13.	From Groton Auxiliary,	60.00
“ “	Charles Wooley, Groton, Life-member,	30.00
“ “	William Livermore, do., Life-member,	30.00
“ “	George Thatcher, Quarterly Journal,	1.00
“ 28.	Auxiliary in Petersham,	22.00
“ 30.	Rev. Mr. Coolidge's Society, Boston,	400.00
“ 31.	Auxiliary in Fitchburg,	124.66
“ “	Books sold in Fitchburg,	33.70
January 4, 1854.	From Auxiliary in Syracuse, N. Y.,	50.00
“ 5.	“ B. Guild, Quarterly Journal,	1.00
“ “	“ Mrs. Joshua Ward, “	1.00
“ 6.	“ Mrs. Catharine Johnson, “	1.00
“ “	“ Mr. Thomas Smith, “	1.00
“ “	“ Miss L. E. Penhallow, “	1.00
“ “	Donation from Miss Penhallow,	1.00
“ 9.	From Auxiliary in Saco, Me.	30.00

ACKNOWLEDGMENTS.

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January 9, 1854. From Subscribers to Quarterly Journal in

		Calais, Me., . . .	\$10.00
" 12.	"	Auxiliary in Dublin, N. H., . .	10.00
" "	"	Mrs. Josephine Chandler, Q. Journ.,	1.00
" 13.	"	Mrs. Harry Reed, . . .	1.00
" 17.	"	Isaac A. Brooks, . . .	1.00
" 19.	"	Morris Fearing, . . .	1.00
" 23.	"	Fitchburg, in addition, . . .	5.00
" "	"	East Boston Auxiliary, . . .	38.80
" "	"	Books sold in East Boston, . . .	35.10
" "	"	First Unitarian Society in Lowell,	109.00
" "	"	Books sold in Lowell, . . .	73.59
" "	"	Second Unitarian Society in Lowell,	49.00
" 30.	"	Auxiliary in Sterling, . . .	39.40
" 31.	"	Fitchburg, in addition, . . .	15.00
" "	"	Benjamin Snow, Esq., of Fitchburg, to make Mr. and Mrs. Stebbins Life-members, . . .	60.00
" "	"	Mrs. Maria Cutler, Quart. Journal,	1.00
" "	"	Jane R. Sever, . . .	1.00
" "	"	J. A. Brown, . . .	1.00
" "	"	W. R. Peirce, . . .	1.00
" "	"	Thomas Ordway, . . .	1.00
" "	"	James H. Weeks, . . .	1.00
" "	"	Joseph James, . . .	1.00
" "	"	B. R. Gilbert, . . .	1.00
" "	"	Mrs. J. T. Gilman, . . .	1.00
" "	"	Dr. Booth, . . .	1.00
" "	"	Mrs. S. S. Locke, . . .	1.00
" "	"	William Williams, . . .	1.00
" "	"	G. H. Kuhn, . . .	1.00
" "	"	Rev. Wm. G. Heyer, . . .	1.00
" "	"	Sale of Books at office, . . .	3.00
" "	"	Books sold in West Dedham, . .	1.95
February 1.	From Saco, in addition, . . .		2.00
" 2.	" Sterling, in addition, . . .		1.00
" "	" Auxiliary in Peterboro, N. H., . .		45.00

February 1.	From Miss Abigail Locke, of Templeton, for Antioch College,	\$ 10.00
" 5.	" B. F. Stamm, Quarterly Journal,	1.00
" 6.	" Sale of Books by Peter Betch,	70.00
" 7.	" Sale of Books at office,	2.00
" 8.	" Sale of Books at office,	1.00
" "	" Auxiliary in North Cambridge,	31.00
" "	" Books sold in North Cambridge,	9.95
" "	" Two Subscribers to Quarterly Journal,	2.00
" 11.	" Subscribers to Quart. Journal in Alton,	4.50
" 13.	" Auxiliary in Cambridge,	109.00
" "	" Lydia G. Bradford, Quarterly Journal,	1.00
" 16.	" Books sold at office,	3.00
" 17.	" J. Van Cleve, Quarterly Journal,	1.00
" 20.	" George T. Richardson, "	1.00
" "	" Sale of Books in New North Society, Boston,	42.67
" "	" Auxiliary in New North, Boston,	19.75
" 23.	" Mrs. R. E. Woodruff, Quart. Journal,	1.00
" 24.	" S. M. King, "	1.00
" 25.	" Subscribers to Quarterly Journal in Brookfield,	8.00
" "	" O. H. P. Green, 3 Quarterly Journals,	3.00
" "	" Books sold at office,	2.00
" "	" Ladies of Dr. Young's Society, Boston,	70.00
" 26.	" Ladies of Rev. Mr. Saltmarsh's Soci- ety, to make him a Life-member,	30.00
" 28.	" a Friend in Keene Congregational Soci- ety, in aid of a Meadville Student,	30.00
" "	" Female Auxiliary, Marblehead,	38.00
" "	" Auxiliary in West Bridgewater,	7.10

THE
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TWENTY-NINTH ANNIVERSARY OF THE
AMERICAN UNITARIAN ASSOCIATION.

ON Tuesday, May 30th, 1854, the Twenty-ninth Anniversary of the American Unitarian Association was celebrated.

The business meeting was held at half past nine o'clock in the forenoon, in the Freeman Place Chapel. On taking the chair, the President invited REV. MR. CLARKE, of Uxbridge, to offer prayer. The Treasurer, CALVIN W. CLARK, Esq., then read his Annual Report.

The Report of the Executive Committee was then read by the Secretary, and was unanimously accepted.

The Association then proceeded to a choice of officers, and the following persons were elected :—

REV. SAMUEL K. LOTHROP, D. D., *President.*

HON. STEPHEN FAIRBANKS,
REV. EDWARD B. HALL, D. D., } *Vice-Presidents.*

HON. ALBERT FEARING,
REV. GEORGE W. BRIGGS,
REV. WILLIAM R. ALGER,
REV. CALVIN LINCOLN,
GEORGE CALLENDER, Esq. } *To constitute, with the other
officers, an Executive Com-
mittee.*

CALVIN W. CLARK, Esq., *Treasurer.*

REV. HENRY A. MILES, D. D., *Secretary.*

VOL. I. NO. IV.

On motion of HON. STEPHEN FAIRBANKS, the subject of the salary of the Secretary was referred to the Executive Committee, with full power.

HON. JOHN PRENTISS, of Keene, N. H., made a suggestion whether it would not be well for the Executive Committee, through the Secretary, to invite all our parishes to send delegates to the future Anniversaries of the Association. He thought a much larger meeting might be secured by this means, and that the occasion would be made more interesting.

REV. DR. FARLEY, of Brooklyn, N. Y., thought favorably of the suggestion, and embodied it in a resolution, substituting for our parishes, that all our Auxiliary Associations be invited, by a circular letter each year, to send one or two delegates to the Annual Meeting.

REV. DR. GANNETT thought it would do very little good to issue such a circular, unless we made this meeting something more than a mere business meeting for the hearing of the Report and the election of officers. He would, however, be in favor of some arrangement that would secure a discussion of some topic during the forenoon, besides the transaction of business; and this he thought would accomplish the result at which the resolution aimed.

REV. MR. FROST, of Concord, advocated the resolution. He thought such an invitation to our auxiliaries would have the effect to secure the attendance of delegates. Many of our laymen have an impression that this is not a meeting at which it is expected they will attend,—that they have no business here. He thought they would take an interest in the meeting, and that their attendance would be secured at all the other meetings of the week.

REV. JAMES RICHARDSON, of Hingham, approved of the resolution. He reverted to the old Congregational usages

of New England, when ordinations were occasions of such interest, and every church sent its lay delegates with its minister, together, and lamented the falling off there had been from this state of things in later times. He wanted to have laymen interested as much as formerly in our ecclesiastical affairs. He would like to see every Society represented here by its lay delegates, and thought it would add much to the interest of the occasion.

The resolution was adopted.

REV. DR. GANNETT then moved a resolution, for the purpose of eliciting a discussion during the time that remained of the forenoon; namely, That the Association regard with cordial and earnest favor the proposition of the Executive Committee to raise a fund of fifty thousand dollars for the publication, sale, and distribution of religious books.

REV. DR. HALL, of Providence, said there was information desired by some of the friends of the movement in regard to the manner in which it is proposed to use this fund; whether it is to be invested, and only the interest used, keeping the principal good, or whether it will be more actively employed, and gradually used up in the process of book distribution. He thought the contributions had not come in as rapidly as they ought, and that we ought to have a larger portion of the amount at this Annual Meeting. But he did not doubt that the amount could be finally made up. He mentioned other inquiries, as to whether the Association would go on and get what they could of the sum, and press the subject again at a future time; and thought we ought to be *doing* more than we are. Only about a month remains when this work can be pursued to advantage, and then our congregations will be thinned out and scattered during the summer months, and we can do no more until the autumn.

REV. DR. GANNETT gave expression to similar inquiries, and whether the Association, if it failed to get the whole amount, would make use of what sums it has already received and may yet receive for this object. He thought it would be right that it should, but on all these points questions are asked. He hoped there would be no stopping short of the full amount to be raised, and that we would keep on till it is accomplished.

REV. MR. OSGOOD, of New York, said that he had felt the strongest interest and confidence in this movement. It had increased his interest in the Association, and he thought the plans of the Executive Committee showed great wisdom and energy. He did not doubt that the sum of \$ 50,000 would be raised. They had done nothing in New York yet, because they thought it best to wait till some other matters were out of the way. But it is their intention to do something. He had recommended the plan to his congregation, and in due time there would be a recommendation from the proper officers of the Society, and action would take place. He had no doubt the other Societies in New York would also give. The plan for establishing a Book Fund meets with great favor from our people, and especially in reference to the circulation of Channing's Works. They have a great affection for the character and memory of Dr. Channing, and feel that he has treated the great moral questions of this age in a manner that represents the true feeling of our denomination, calmly and firmly, with great wisdom and a just application of Christian principles, without the bitterness and the cant of modern reformers. They are anxious to see his Works scattered broadcast over the land.

In answer to the call for some explanation, the Secretary spoke of the prospect of raising the Book Fund, and the

methods of using it. He said he was not authorized to make any statement in regard to the plans of the Executive Committee. He would, however, state his views of the subject. In regard to the prospect of raising the Fund, he thought there was every reason to be encouraged. Fifty thousand dollars was a large sum to raise in our denomination, considering the habits of giving among our people for such objects. It is now only about eight or ten weeks since we have undertaken to obtain any contributions for this purpose. During that time we have received in money over \$8,000, and if we add the subscriptions already given, but not paid in, we have eleven or twelve thousand dollars of the amount. Several of the wealthiest Societies in Boston have not yet contributed, but intend to do so. New York, we are assured by our brother who has just spoken, will contribute towards it, and there are many other of our societies in different parts of the country from whom we shall receive contributions. He had no more doubt now than at the beginning, that the full amount will be raised. We must be patient. It may take a longer time than we at first hoped, but it will finally be raised. It is our purpose to keep on till we get the full sum, whatever time may be required.

In regard to the method of using this Fund, he supposed the word used in the resolutions of the meeting at which the movement originated would convey some idea of it,—the word CAPITAL. He believed the money to be raised would be used as capital, and that the books published, while they would be sold cheap, would still be sold at prices that would cover the expenses of publication and sale, and thus the money be used over and over again for the same purposes, without any diminution of the principal; while at the same time it would be invested in the business,

or at least such a portion of it as may be necessary to carry it on with energy and success. If there is any diminution of the capital, it will be very gradual at least, and be the means of putting hundreds of thousands and millions of our best books into the hands of the people. It was his own opinion, however, that the operation can be made entirely self-sustaining, so that the original capital can always be maintained good, and even more.

The resolution of Dr. Gannett was passed unanimously, and the Association adjourned, to meet in the evening at Federal Street Church.

TREASURER'S REPORT.

Receipts and Expenditures, 1853-54.

RECEIPTS.

To Cash for Society at Needham,	\$ 100.00
" " " " Rockford, Ill.	355.30
" " " Interest on Permanent Fund,	605.00
" " " Sales of Books,	718.14
" " to constitute Life-Members,	350.00
" " from Auxiliaries for General Purposes,	3,372.02
" " Treasurer's Notes for Money borrowed,	2,000.00
" " for Antioch College,	10.00
" " " Meadville "	70.00
" " " Book Fund, Hon. A. Fearing,	8,577.85
" " " a Clergyman's Widow,	10.00
	<hr/>
	<u>\$ 16,168.31</u>

EXPENDITURES.

By Cash Balance due the Treasurer, .	\$ 339.59	
" " to aid Feeble Societies, . .	2,781.66	
" " for Books and Printing, .	3,581.50	
" " paid Secretaries and Incidental Expenses, . .	2,616.53	
" " " Meadville College, .	170.00	
" " " Clergyman's Widow, .	10.00	
" " " Treasurer's Notes, Money borrowed, . .	4,500.00	
" " " for Notes Investment Book Fund, . . .	2,100.00	
" " on hand,	69.03	
	<hr/>	\$16,168.31

Er. Ex.

CALVIN W. CLARK, *Treasurer.**Boston, May 29th, 1854.*

Boston, May 29th, 1854. The undersigned have examined the accounts of the Treasurer, and find them correctly cast and properly vouched.

N. A. BARRETT, }
 JOHN H. ROGERS, } *Auditors.*

REPORT OF THE EXECUTIVE COMMITTEE.

THE Twenty-ninth Anniversary of the American Unitarian Association gathers its friends together, to give another survey to the past, and to inspire fresh purposes of diligence and zeal for the future. We meet in devout gratitude to that benignant Providence which has permitted us to reach this point in our history, and has now spread before us hopes as promising as ever before cheered our hearts. Every year's experience strengthens our belief, that, in the great

work assigned to all the followers of Christ, of spreading a true Gospel through the world, an important service is allotted to our hands. It is marked out clearly by all our profound convictions of Christian truth, by what we daily see of the gross errors and sins of the world, and by tokens of success which have not been withheld, and which encourage to renewed exertions to purify the faith, and to elevate the lives, of those whom we may influence. In these things we hear the voice of our Master say, "Go, work in my vineyard." We are sure it will not be our part to treat that voice lightly. We will address ourselves to the labor to which we are called ; and, finding fellow-laborers at our side, we will enter upon no antagonism, still less will we assume that our work is better than theirs. All generous and earnest workmen shall be brethren, and if their work needs ours, ours needs theirs as much. When we compare the size of our denomination, and the extent of our religious action, with those of other bodies of Christians, our work will indeed seem small ; but we will remember that there are thousands, all over our land, not nominally connected with us, who yet deeply sympathize with our position and views, so that the body we represent is far larger than our visible constituency. We will remember, also, that it is the spirit in which we act that gives importance and influence to any position. A pure and noble purpose may invest even humble operations with a dignity and solemnity which would not be greater though the denomination was spread over a continent, and its charities involved the expenditure of millions.

It has been customary, hitherto, in these Annual Reports, to give a brief glance at the signs of progress in Christian thought, and of an improved Christian temper, which, from year to year, present themselves to our view. There are

many and gratifying reasons which forbid a departure from this precedent. It is not of a growing darkness, bigotry, and illiberality of which we have occasion to speak. Our times are distinguished by much earnest thought and inquiry on the subject of Christian truth. Bold attempts are made in quarters, where, a few years ago, they could not have been looked for, to harmonize hereditary creeds with our convictions of truth and right. We recall in this connection the remarkable work which has signalized the theological literature of the last year. In the freedom which the mind of its author exercises and respects, in its intense longing for more satisfying forms of truth, in the candor of its statements, the generosity of its admissions, and the calmness and dignity of its tone, we see proofs of the great progress that has been made in the discussion of religious themes, while we have a standard by which the Christian scholar and controversialist will hereafter be tried. With such a spirit working in many strong minds in this age, it is not strange that a Theological Seminary in our land should make such progress that its present instructions seem like "another Gospel" to its founders of a former generation, nor that a theological Professor in a foreign land should attain to views of Christian truth infinitely more precious than all the honors and emoluments of office. Among clergymen, and cultivated religious men in all communions, the number of those whose faith assumes enlightened and generous forms is continually increasing; and especially is this the case in the Congregational churches of Massachusetts and New England. Many of the successors of those whose theology a generation or two ago was of the most austere and repelling nature, are men of liberal culture and catholic feelings. They are strangers to the passions and prejudices which a great controversy awakened.

They are adopting methods of interpreting the Scriptures which make the Bible a defensible book. They are seeking the reconciliation of their creeds with the clear dictates of our intellectual and moral natures. They are among the most successful reformers of our age. What a hold they have upon the sympathies of thousands in our household of faith is proved by the circulation among us of a large number of copies of all the treatises and discourses which they publish. Indeed, it is not too much to say, that, had the prevalent theology assumed two generations ago the large-minded, tolerant, and kindly aspects which it has exhibited of late years, the schism in the churches of our fathers would never have taken place. We ought not, perhaps, to lament the past. What has been brought about by natural and inevitable causes may be regarded as a providential fact. All the results are not enumerated when we speak of the divisions of towns and parishes, of the alienations of ancient friendships, and of the bitter waters of theological strife that have flowed into quiet, domestic retreats. A new activity of mind, a fresh impulse to inquiry, a strong assertion and vindication of the principles of religious freedom, some preparatory steps, perhaps, to that wide-spread reform in theology which was prophesied in the time of Luther, but is still postponed, — these are consequences, doubtless, to be put down on the other side of the account, and the balance a future judgment alone can strike. Whatever it may be, we need not refrain from avowing our filial affection for all the Congregational churches which our fathers founded, and for all established in later days upon the principles which they held dear. These churches, in one wing or the other, have been to nearly all of us the nursing mother of our faith and piety, of all that makes life holy, and the thought of the future hopeful; and it is

not in our hearts to stand in a hostile attitude to any who seek their good or pray for their peace. The names of many venerable and devout men live alike in our remembrance and affection; a church polity, distinguished by its freedom and apostolic simplicity, is intrusted to our common keeping; a thousand ties of charity and fraternal offices bring us together upon a common platform; the root of all our differences lies way back in a philosophy which our present powers do not enable us to analyze and comprehend; we rejoice in every token of a growing disposition to believe in those words of Jesus which say, "Who-soever *doeth* the will of God, the same is my mother, and sister, and brother," while we hope the time is fast coming when we "shall see eye to eye."

We know, indeed, that there are many who think that our Liberal churches, in one fundamental respect, stand on a different footing from all other congregational churches in our land. By not excommunicating those among us who have discredited the miracles of the New Testament, and brought in question the Divine authority of the Christian religion, the soundness and integrity of our belief on these points have incurred suspicion we are regarded only as concealed infidels, and are mixed up with those with whom we have no theological affinities. We ought not, perhaps, to be surprised at this result. Other denominations, knowing what ecclesiastical censures they inflict upon those who fall into unbelief, can see in our silence only a sympathy with this want of faith. It is no part of our design here to pronounce a judgment upon the course which, as a denomination, in years past we have taken. That course may have been wise and expedient, or wrong and pernicious. That is a question of opinion; but the controlling reason which dictated the course adopted is a question of fact.

The witnesses to that fact are in every association of ministers, in every church, neighborhood, or circle, where brethren took counsel one of another. And if a fear to compromise one jot or tittle our principles of freedom, an apprehension, on the one hand, that any attempt at formal excision or censure might create sympathy for those who could get up the cry of persecution, or a suspicion, on the other hand, that in this day all ecclesiastical penalties have utterly lost their force, and do only appear ridiculous in those who resort to them ;— if these were the well-known and notorious reasons for that long silence which we preserved, good men will not think it consistent with the commandment not to bear false witness against our neighbor, to impute that silence to our sympathy with doubt, or to our connivance with unbelief.

Insinuations of this kind, however, perseveringly made and industriously reported, had impaired the confidence of many in the tendencies of opinion among us, and had sensibly diminished the means placed at the disposal of our Association. For these reasons it was deemed advisable, in the last Annual Report, to make a declaration of belief in the Divine origin of the Gospel, and in the supernatural authority of Christ as a messenger of God's truth and grace to man. We regarded this belief as the indispensable basis on which a distinctively Christian denomination must stand, apart from which Christian precepts have no sanction, Christian hopes no assurance, Christian promises no power, and in the place of a vital and historic force in the world, we substitute nothing but a name. Affirmations of this kind, true to our profoundest convictions, were presented in various statements in that Report, and subsequently in other publications of the Association, and were sent forth to thousands of readers among the scattered churches of our faith.

During the year that has elapsed, we have heard many speak of that declaration of belief, not in tones of censure, dissent, or surprise, but, on the other hand, in tones of entire and hearty approval. They rejoiced to see an **AFFIRMATION**. The exigencies of our position called for it. It was indeed a simple thing, and no more than was before in all their hearts, and on all their tongues. But they wanted to have it uttered by our united voice. They wanted it should be proclaimed by the largest Association known in our body. They wanted to inscribe it on the highest banner that floats over our head. We mention this as evidence of the just and sound habits of thought that prevail among us. Rejection of the points we have named undoubtedly there is, but it has its own circle, and stands apart by itself. The common courtesies of life may cast us among those who favor that rejection; but in the matter here referred to, there is a gulf between their minds and our own. We express no opinion, we utter no admonition; we state a simple fact; — it is a gulf that is between us, marked and broad; and it is hardly possible for one who does not mean to misrepresent to mistake the different positions we occupy. And we here proclaim again the affirmation which we made a year ago, that our belief is a belief in the divinity of the mission of the Son of God; in Christianity as a special Divine revelation, supernaturally communicated and authenticated to mankind. We place our hands on the Scriptures, and we say here is a voice from heaven, here is light from God on the path of life, here is authority higher than man's on the question of man's duty and destiny, the way of his peace, and the hope of his eternal life.

We cannot dismiss this subject without protesting against an inference which has not unfrequently been made. Through the perfect freedom with which all opinions in our

body are avowed, by the former connection with us of some of the most prominent defenders of an anti-supernatural theology, as well as by the unwillingness we have manifested to pronounce any open and formal excision, an impression has come to be entertained, even among those from whom we might expect a more enlightened judgment, that our modes of thought naturally issue in doubt, and our denomination is a school of unbelief. We have no fears that such a conclusion will abide in the mind of any one who has the slightest acquaintance with the historical and logical development of opinion. It was not Unitarianism that gave rise to the deistical flood that swept over England a little more than a century ago; but it was the learning, moderation, and wisdom of a new class of divines, avowing doctrines far more in harmony with ours than with the earlier English belief, who turned back that desolating flood, and laid the foundations for a truer and heartier faith. It was not Unitarianism that gave rise to German infidelity; but here also the return to a Christian faith is found by a departure from an antiquated theology, by a new and sounder interpretation of Christianity, which shapes its features to a growing accordance with the positions which we maintain. And what is the cause of the scepticism that is lifting up its voice now? It may serve the purpose of some oracularly to shake their heads, and utter the awful word "Unitarianism," as if that were the cause. But men of the least information must perceive that such a solution compliments Unitarianism too much. It assigns to it a degree of diffusion and power which perhaps these very persons have in the next breath denied. Anti-supernaturalism is breaking out in spots wherever the English mind is spread over the world. What gives its advocates their power? It is that they speak out what is the secret thought

of thousands, of all sects, and in various lands. We may not be able to discover the full cause of this phase of unbelief. Every now and then there comes up a new disease, whose diagnosis the wisest physician cannot give. Something akin to this is true in the world's body of feeling and thought. This form of scepticism appertains to this stage of the world's culture, to a development of science and material prosperity by which we have been absorbed, to the false claims of inspiration, interpretation, and authority, from which we have not yet been disenthralled. How absurd to speak of it as the diffused spirit of one little sect ! It is a want of ventilation in the air which all sects breathe. And where shall be the remedy ? To think of finding it by a resort to old phrases and creeds and authority, would be like hoping to restore a sick man by dressing him up in the clothes which he wore in his former days of health. We have got to meet this temper of the modern mind by open and manly discussion ; we have got to construct a Christianity in harmony with the manifest claims of a true science and a fair criticism ; it is our Unitarian theology, and the spirit of our Unitarian literature, which is at this moment the strongest barrier against the tide of unbelief ; and should infidelity come in like a flood all over our modern civilization, Christianity would find its safest and longest defences in the households and hearts of the Unitarian Church. The works of Nathaniel Lardner, and John Locke, and Andrews Norton, will redeem this prophecy from seeming a mere empty boast.

While, therefore, we have expressed our affection for those old Congregational churches in which we have had our spiritual training, — while we have reiterated our belief in the Divine authority of the message which Jesus Christ brought to the world, and have marked the line which sep-

arates us from the anti-supernaturalist of the day,— we must declare, on the other hand, that we have not constructed a narrow, technical creed, which is averse to all progress, and frowns on all inquiry. We should be false to all our antecedents, professions, and instincts, if we did not allow and encourage a large and generous freedom. We have no idea that any statements of Christianity which we can make constitute the last words of infinite truth. There is a sophism over which the great living British essayist has spread the brilliant colors of his rhetoric, and which seems to lie at the basis of the common assumption, that a religious creed ought to be something unchangeable. He maintains that the science of Divinity is not of the nature of a progressive science. It is simply a matter of revelation, something therefore fixed and certain, and no more can be known about it now than was known centuries ago. He holds up in contrast with this all the inductive sciences, chemistry and astronomy, for example, as sciences in which the law of progress properly obtains. But why does it obtain? Absolute truth is just as much a fixed and unchangeable entity in material things as it is in moral things. But while the truth is fixed and unchangeable, the measure we apply to it, namely, our minds, is continually varying. As its capacity enlarges, it comprehends new and higher relations; and the written characters of God's words ever intimate fresh views to a growing intellectual and spiritual development, just as the features of God's works suggest a progressive knowledge the more fully they are understood. We are not afraid of free thought; our only safety is in free thought. The sceptic's position can be undermined only by patiently studying it, comprehending it, knowing just how deep he goes down, and by going down deeper still ourselves. We are most afraid of that

timid conservatism which declines all thought. It is easier to give a hard name, than to try to lead one through the intricacies of a dark passage with a gentle and loving hand. The work which our denomination proposed in the outset to do, was to reform theology. That is its work still. If content with the few points we have settled, we fit them into the framework of a creed merely for present shelter and peace, we fall ingloriously upon the same ground occupied by all other sects, and the work of reform will be taken out of our hands. Our mission from the first has been to the educated mind of the country. There is a division of labor in this great work of teaching Christianity to the people. One portion of this labor is not to be spoken of as above the other, for each is a compliment to the other in this all-bountiful and blessed ministration. We do not move and sway the popular heart as do some. We need the profoundest words of our scholars and thinkers, to enlarge yet more our mental horizon, and to lift up to a calm and undisturbed height that sun of truth, which now, for thousands, leaves dark and chill many of the hill-sides and valleys of life.

Nor is it in theology alone that it becomes us to cherish a spirit of reform. We shall be true to the primal teachings and manifest tendencies of our faith only when we look with a friendly eye upon all those changes in moral and social life which wide-spread multitudes of our fellow-beings, not totally depraved, but moved at times by high and generous instincts, are laboring to bring about. The unrighteous subjection of one race to another, the unchristian prejudice against caste or color, the awful institution of war, the suffering and spiritual destitution that keep down thousands of the poor in our cities, the intemperance and licentiousness that still riot in our semi-pagan civilization,

— these and other evils are moving the hearts of thousands to put away such reproaches to the world's age, — these mightiest infidel arguments against our nominal Christianity. By all the teachings and hopes of our faith, it becomes us, in wise and consistent ways, to be foremost in these enterprises of reform. If we stand aloof from them, and criticize them with a cold eye, and speak of them as vulgar, we deserve to be swept away as a denomination, and the sooner that fate befalls us the better. By our activity and zeal in such reforms, we may put ourselves in connection with popular sympathy, and wed true thought and holy action together. Here we may find some of the elements of our denominational growth and prosperity, and contribute something towards building up the Church of the Future.

It only remains that we add some details of the operations of the last twelvemonth, as a brief historical view of the year.

At its commencement, the Executive Committee found themselves deprived of the services of the Secretary, who, for three years, had filled the chief office of the Association with a devotedness, wisdom, and urbanity which everywhere won friends to our cause. It was a source of gratification to the Committee, and of great assistance to his successor, that the fruits of his observation and experience were still open to us by his connection with our Executive Board.

Early in the year the attention of the Committee was given to a consideration of the expediency of making a change in the form of the publications of the Association. For reasons which have been stated elsewhere, and need not here be repeated, the experiment of a Quarterly Journal was tried. Three numbers have been issued, and have

been distributed among auxiliaries and subscribers. It is intended that they shall in part take the place of the tracts, which, however, will not be wholly superseded. The experiment has met the expectations of the Committee, and has proved, we believe, not unacceptable to our friends at large.

In surveying our methods of activity, it has seemed to the Committee that one link has been wanting in the chain by which we make available the sympathies and charities of our parishes. The interest awakened by any presentation of our claims was often lost through the impossibility of finding any one to gather its fruits. To supply this defect, the office of a Missionary Book Distributor and Collecting Agent was established, and the Rev. J. G. Forman was appointed its incumbent. He has labored in this capacity but six months, and these have been in that season least favorable to the prosecution of his plans. Enough, however, has been done to prove the great importance of this instrumentality, and to lead the Committee to congratulate themselves upon the appointment of one who has such rare qualifications for his laborious but most useful service. We anticipate the best results from his connection with the Association. We have made arrangements with Rev. Henry Emmons, of Vernon, N. Y., to undertake a similar agency in the State of New York, to which service it is hoped that, without dissolving his connection with his parish, he may be able to devote several months every year. A Missionary and Colporteur for the State of Maine is greatly wanted, and the Committee regret that attempts to secure such coöperation have as yet proved unsuccessful.

The need of larger accommodations in the office of the Association led the Committee to provide the rooms of

which they took possession this spring, and which, on the evening of March 9th, were appropriately opened by exercises of devotion, and by an Address from the President of the Association, since printed as one of our tracts. The Committee hope these rooms may be found convenient and agreeable to all our friends, and that laymen and clergymen, both from the city and from the country, may make them a central place of resort.

During the past year, the subject which has occupied the longest and most careful deliberations of the Committee is our manifest duty of adopting some comprehensive and effectual plan for the wider diffusion of our literature. Hindered from exertions in other directions, favored with increasing opportunities of usefulness in this direction, this seemed to be the work which, by many voices, Providence was summoning us to take up. The Committee accordingly decided to ask a conference with the friends of the Association, that we might take counsel together. The two meetings that were held in Freeman Place Chapel, on February 1st and March 1st, the plan of operations there adopted, and the purpose of collecting a Book Fund of fifty thousand dollars, — these are facts which need no more than this bare allusion to them, as they have been already fully detailed in the publications of the Association. The Committee will dismiss this subject with barely adding, that probably no work ever undertaken by us encountered so few objections, was received with more unanimity, or has been started with tokens of a more cordial support. Over ten thousand dollars of the sum proposed has been raised. Shall not the memories and the hopes which belong to this anniversary, and which cluster around this place where we are assembled, — shall not the prayers and exhortations, the inspiration and resolves of this meeting, — infuse fresh

vigor into this noble enterprise, and secure its successful and speedy achievement ?

In no other way can we do so much for the truth. By a fresh and able literature, a small denomination becomes powerful. The Liberal divines of Holland were outwardly a feeble sect,—they took no hold upon the people, their churches were few in number, and were under the ban of an exclusive and bigoted odium. But by the learning and ability of a few writers, they shook the credit of the Augustinian theology on the Continent, they took possession of the English Church ; their influence is felt by millions of minds to this day, nor can the deep furrows they ploughed into the world's thought ever be effaced. It was their literature that did this ; and what a feeble instrument was literature a hundred and fifty years ago compared with what it is now ! If that was done in the green tree, what may be done in the dry ?

Several weeks ago a circular was sent to many pastors of our rural churches, suggesting a mode of supplying all the families in their parishes with our best religious books. The conviction is felt that, as a denomination, we have too much neglected this means of religious instruction. Hundreds of families purchase the works of other denominations, only because none of our books are offered at their door. By supplying all family libraries with our literature, we should be taking an important step towards securing an enlightened, well-grounded, and stable faith, and should make the best provision especially towards educating the young in the way of truth and sound doctrine. The Committee are happy in saying that the proposition has called forth in many instances a prompt and cordial response ; and we see no reason why more may not be done in the next twelvemonth in the distribution of books, by twenty

colporteurs now at work in our country parishes, than has been accomplished in the preceding fifteen or twenty years.

In regard to the character of the books which the Association may publish, the Committee know of no security that can be given except that afforded by their careful deliberation and best judgment. They believe no other security will be asked. The trust laid upon them carries with it an implied confidence. They believe that no act of theirs has impaired it. The books hitherto issued have met a cordial reception throughout our denomination. Of those most recently published, the Essay by Rev. Mr. Clarke on "The Christian Doctrine of Prayer" has been commended on all sides for its good sense and devout spirit, while the new editions of Eliot's Discourses, Channing's Thoughts, Worcester's Bible News, and The Gospel Narratives, furnish works to which no objection has ever been urged. It seems desirable for many reasons to obtain new works from the ablest pens we can command. Nor should all care be bestowed on publications for a popular and ephemeral effect. By the cheap issue of some standard theological works, we believe an important service would be rendered to clergymen, theological students, and laymen of a wide and liberal culture.

The Executive Committee have now presented the principles upon which they believe this Association is based, and the method of action by which they hope those principles may be carried out into activity and force. As we look around us, we gratefully feel that we have much to fill our hearts with courage and hope. The signs of prosperity in nearly all our parishes are too manifest to be mistaken. Every year they are growing stronger and stronger, — not in material strength alone, but in a clearer comprehension of the truths which we profess, in a resting upon them with a more

decided and positive assurance, and in an increasing spiritual insight into the divine depths of their power and peace. We must not fail on this occasion to extend our sympathies and greetings beyond the circle of our old societies, and to offer our fraternal affection to our friends in San Francisco, who for the past year have enjoyed the labors of one whose zeal and diligence are well known in all our churches, and who has built up, we believe, an enduring light-house and fortress on the shores of the Pacific. It has given us pleasure to hear of the bright hopes that open before our friends in Alton, Illinois, who are to be favored with a new house of worship, and with the ministrations of a young brother who has given to them the zeal of his warm heart, and the strength of a devoted life. The dedication of a new church in Detroit, and the prosperity enjoyed by the society of our friends in that place, as also the rapid increase of the society in Chicago, making a church recently enlarged insufficient for its wants, are facts which deserve a grateful mention. We may be permitted also to rejoice with our friends in Charleston, South Carolina, who have lately taken possession of their new and costly church, — one fruit, with many others of a more spiritual and enduring kind, of the long and faithful ministry which they have enjoyed. To new societies of our faith recently established in Lancaster, New Hampshire, in Jersey City, New Jersey, in Milwaukee, Wisconsin, and in Austinsburg and in Jefferson, Ohio, we offer the hand of fellowship, and our prayers for their prosperity and success. To speak of other places by name would exceed the limits of this Report.

For purposes of future reference, it may not be improper here to record, that the aggregate receipts of the Treasurer during the last year, including the contributions for the Book Fund, amount to \$16,168.31. Four thousand volumes

have been sold by the Association, most of them at the office-rooms, and twenty-four names have been added to our list of life-members. Of the ten thousand dollars bequeathed to the American Unitarian Association by the will of the late Augustus Graham of Brooklyn, N.Y., the Trustees named in that will have now five thousand dollars placed to their order, and that sum is on interest accruing for our use.

With one word, invoking renewed diligence and coöperation from all, the Committee will conclude.

It will be seen by the statements made in this Report, what is also well known from other sources to all the members of the Association, that we propose to enter now upon new and enlarged plans of operations. With reference to such plans the Executive Committee have incurred unusual liabilities, in leasing new rooms, establishing a periodical, assuming the responsibility of publishing large editions of books, and entering into engagements with new agents of the Association as missionaries and book-distributors. The Committee have acted under a conviction that all this was called for by the exigencies of the times, and would meet with the approval and support of our friends. We look now to the future to reveal to us whether we have read aright the signs of the times and the feelings of our friends. One fact our duty requires us to state with the utmost distinctness. These enlarged plans and increased expenses cannot be met by the degree of support hitherto accorded to the Association. There must be a wider sympathy in its objects, there must be more devoted labor to advance its cause. Shall the future show that we all, pastors and people, will do more to maintain this agency for advancing truth and righteousness in our land? That is the problem which every coming week and month will help to solve. The Committee have

no interest in sustaining an institution which our denomination does not want. They can have no heart to labor for an organization which is on the road to decline and death. We will not believe that this is the fate before us, but that we may enter upon a career of new vigor and augmented usefulness. Nor will the Committee refrain from naming one specific duty which may promote this end. It is the duty of **SYSTEMATIC CHARITY**. The affairs of our Auxiliaries, and the collections of annual aid for the Association, have fallen into a degree of irregularity, and utter want of system, most trying to any lover of order, and most fatal to the aggregate of our receipts. The remedy may be found in every Society's fixing the time of the year when it will collect its aid for our cause, and in making its collection then, as a part of the established and unfailing charities of the parish. The Committee cannot but hope that a matter so intimately connected with our prosperity will not be overlooked, and that a disposition will on all sides be manifested to coöperate with plans adopted to remedy the defect. In this matter, and in all matters connected with our common interests and hopes, let us work together with fraternal confidence and good-will. Great trusts have been put into our hands ; we would discharge them in the spirit of a thoughtful stewardship. Great opportunities are before us ; we may well pray that we may have a disposition and a determination to improve them. We know not how long we may be continued in the vineyard where our Master has assigned us our work. Since our last anniversary some have departed from these scenes of earthly labor with whom we have taken counsel and shared the toils of duty. For his long services to the Association, for his earnest spirit, for his promptness in duty, for the frankness and cordiality of his manners, our late Treasurer was beloved by all. We remember the inter-

est he felt in these anniversaries, and it is no formal custom, but a sincere prompting of our heart, to offer this tribute of respect to his name and memory. Since his departure, we have taken leave of another friend of our Association, one of its founders, and one of its earliest Secretaries. Many of the plans of the past year will ever be remembered by pleasant words of counsel which he gave in regard to them. By his learning, ability, dignity of character, his long ministry, and the services he rendered to historical research and good letters, he was an honor to our denomination and profession, which mourn his removal in the early maturity of his powers. And still later, within the present month, one who has uniformly and eloquently upheld our cause for more than half a century in the place where his ministry commenced, a respected father in our church, whose venerable form gave dignity and grace to those assemblies which he unfailingly attended, has closed his useful and honored career on earth. As we look to all these removals by death, we feel that it is no small share of earnest enterprise and zeal, of careful and accomplished scholarship, of long tried and garnered worth, that has been taken from us by the loss of Fairbanks,* Young,† and Thompson.‡ And once again, while we are making these preparations for this anniversary, the tones of the funeral bell are borne to us on the Western breeze, announcing the departure of Huidekoper,§ a patriarch of our faith beyond the mountains, who has commended that faith to all who knew him by his clear

* Hon. Henry P. Fairbanks, of Charlestown, died February 14th, 1854, aged 45.

† Rev. Alexander Young, D. D., of Boston, died March 16th, 1854, aged 53.

‡ Rev. James Thompson, D. D., of Barre, died May 14th, 1854, aged 74.

§ H. J. Huidekoper, Esq. died at Meadville, Pa., May 22d, 1854, aged 78.

understanding, his guileless life, the childlike piety of his earnest German heart. The originator and founder of the Meadville Theological School, his monument is an institution that will long bless that great valley of the West which he loved so well. May all these remembrances awaken thoughts of the time when we too must give an account of our stewardship !

PUBLIC MEETING.

THE Public Meeting of the Association was held on the evening of the 30th of May, at half past seven o'clock, in the Federal Street Church. The President, REV. DR. LOTHROP, in the chair, who opened the meeting with prayer. The Secretary read extracts from the foregoing Report, after which the President stated that two gentlemen had been invited to read papers on assigned topics, and two other gentlemen to follow them with speeches. The gentleman who was expected first to read a paper was REV. DR. NEWELL of Cambridge, who had prepared an essay for the occasion on the Future Church of America, or the Future Development of Christianity in this Country ; but owing to a temporary difficulty in his voice, he was unable to read the paper himself, and had requested the President to read it for him. DR. LOTHROP then read as follows :—

“ We hear of the *Romish*, of the *Greek*, of the *Gallican*, of the *English* Church. There is yet to be an *American* Church,—a Church which, being part of the true Catholic Church of Jesus Christ, shall be, at the same time, own child of the American spirit, and a natural representative of the American mind. The population of this country, composed as it will be of various materials, variously distributed, will ere long settle down into one general type, locally diversified, of course, in many of its super-

ficial aspects, but everywhere essentially the same, or in process of becoming so. With the Anglo-Saxon blood that runs so strong in its veins, other elements have been entering and will enter into vital union. But though it will be the vital product of many fused nationalities, amalgamated with the leading race, it must soon acquire, under the common influences which are pressing upon it with a power unknown in any former age, a marked and homogeneous character. It will have a certain distinguishing constitution of mind, growing up naturally in this New-World atmosphere, on this New-World soil, shaped and tempered by the government, the institutions, the opportunities, the circumstances of every kind, which act upon it, like the air we breathe, with a constant, all-encompassing, and irresistible power.

“Now this character, this constitution of mind, which is already beginning to assume its definite expression and its permanent form, will not be chained down by precedents in religion, any more than in anything else. The old religious traditions, the old religious fashions of Europe, may be reverentially accepted by it for a time, but not for ever, — not long. It will criticize and question and change them, where it can change them for the better. It will ask, not what has suited others in a different country, in a former age, but what will suit itself to-day. It will strike out its own path, and at length build its altars in its own way, for its own use. It will crave and seek, and sooner or later find, an administration of religion corresponding to its needs and tastes. It will demand, and will at length have, a Church whose spirit shall be of kindred essence with the spirit of its own life. Now what may we expect that Church to be? Answering the question, a bright vision opens itself before me, — a pictured image of that for which I look. Glimpses of a fair and goodly structure, half hidden in the distance, and veiled in a golden haze, flash upon me as I strain my eyes into the world’s dim future. I see inscribed on its walls, and around the name of Christ that blazes in the front, the prominent watchwords of the Zion to come. Nestling among the folds of its banner, and shining in the morning light, as they are revealed one by one to the asking eye, they fill the soul with joy and hope. They are such as these: ‘Liberty, Holiness, Love; Activity and Progress; Simplicity and Good

Sense ; Devotion without ostentation or cant ; Piety without asceticism ; Zeal for truth without bitterness ; Application of Christian principles to the daily life.'

" But to speak more distinctly, and without metaphor, it seems obvious, at the first glance, that one marked and all-essential element in the future Church of our country, running through it, and moulding its outer and its inner life, must be that same element which beats through the heart of our nation, and makes America, with all its faults, what it is, and will yet make America what it ought to be, — I mean the spirit of Liberty. The Church which is to meet the wants and to win the just suffrages of such a people as ours, must be a Church in which all are free to inquire, free to speak, and free to act. The whole atmosphere of our American society and our American life is one of individual and independent thought, securing to each man (each man, I mean, of a white skin) the largest freedom. It is impossible in such an atmosphere to fetter the minds of men to any old formulas of doctrine, or to make them receive as finalities either the traditions of the past, however venerable, or the new revelations of the present, however brilliant and winning. They will not be bound to the car either of a Calvin or a Channing.

" We see continual and striking evidences of the increasing freedom of thought and speech, not in one quarter only, where we have long learned to look for it, but in all directions. The frank utterance by orthodox divines of views which would once have cast them out among the heretics of the Church, but now, however strenuously opposed by many of their brethren, leave them surrounded by a host of admirers and supporters, shows plainly enough that our people mean to have their religious liberties as unshackled as their political. Such men as Bushnell, Park, the Beechers, while they are the self-relying pioneers of a truer theology than that in which they were born, are at the same time living witnesses of the tendencies and the spirit of our country and our times.

" These tendencies are all in the direction of freedom, largeness of thought, independence of speech, and utterly opposed to the servitude of creeds, to the narrowness of sectarianism, and to the

bigotry and exclusiveness that cannot long thrive in the sunlight and the open field. Free thought, free inquiry on the great themes of religion, is not only what Christianity asks, what truth demands, what humanity claims as its birthright, what the soul born for action and for progress will have or it dies; it is what the characteristic spirit of this American people, born with them and fed in the wilderness, growing with their growth and strengthening with their strength, will crave and insist upon more and more with the higher tone of education, and the increasing and diffused intelligence of the generations to come. We may be sure, then, that one great element in the future Church of our country will be that for which the Unitarians have earnestly contended from the beginning, viz. *Liberty*; *Liberty* of thought, *Liberty* of speech, *Liberty* of action.

In the second place, a Church such as I have described, and a Church such as this country naturally will crave, will be a Church of *Progress*. Nothing else among us is fossilized and stationary; — neither can theology be, or the practical administration of religion. They must throw themselves open to the light which streams in on every side from the world's advancing day. When I speak of *Progress*, I refer, I need hardly say, not to any radical or revolutionary change, but to that steady, quiet change which may be expected to go on in the opinions and usages of a Christian people, who are at liberty to think as they please, and to speak what they think. There are certain central truths, — fixed points of religious faith, — which are the same yesterday, to-day, and for ever. In these there can, of course, be no progress: but their application to life and duty, and their relations to other truths, and their full development to their ultimate results, it is our part to bring out, and so to advance. Around them, too, in the eddying whirl of human thought, have gathered errors, superstitions, metaphysical subtleties, false doctrines, small and great; and these it is the province of a true Church, shaking off the bondage of the past, to examine, to sift, to renounce, and to expose; and, as it clears them away from its path, to ascend to a wider and more open view of the glory of God, of the mission of Christ, and of the destiny and prospects of man. I say that a free

progressive Church, in the sense of which I have spoken, is the Church which must commend itself to the minds and hearts of a people whose whole life and being, individual and national, is instinct with the elastic forces of freedom and progress.

"And for the same reason this future Church, to be in harmony with the spirit that burns around it, and to keep up with the rushing movement of this energetic nation, must be a working, not a dozing, dreaming Church, asleep on the soft cushions, while the full cars from the North and the South, the East and the West, are thundering by. It must be a Church of healthy *activity*, stretching out its hands in every direction that opens itself to its offices of faith and love; taking its high part in the moral and religious enterprises of the time, and giving out its light, not only in some narrow sphere, but as far and as brightly as the light will shine. And while it does its work steadily and faithfully for those who are nearest, it will not be unmindful of unhelpful of those who are farther off. Doing first the immediate and special duty to which it is called in its own neighborhood, it goes out on the errand of its Master to a larger and larger circle, as it has the means and can find the way. The spirit of the Saviour's life, and the spirit of his religion, is a missionary spirit; and so utterly opposed to the selfish, slothful, miserly spirit which locks up its sympathies within the petty interests of its own home and its own village.

"Now, the character of our American people, find what drawbacks in it you will, is in sympathy with that missionary spirit, wherever it proposes a practicable end, and operates in a feasible way. They are constantly called upon and accustomed to extend their views to distant states and the years to come; to think of the millions afar off, and to lay plans for the future, — for others as well as themselves. They are naturally led to a largeness of vision, a largeness of plans, a largeness of sympathies, which, under a different government, with different training, they might not be expected to have. The future Church of our country must be in accordance with this expansiveness of the American mind, or it will be weighed in the balances and found wanting.

"And so, also, we have a right to expect in our American Zion

a living *earnestness and fervor* in all its movements, in the administration of its services, in the propagation of its truths, and in its works of brotherly love. What is seen in all other departments of thought, in all other subjects of human interest, in all other spheres of human action, to an intenser degree than ever before, must not be absent in this, the highest of all.

"The want of a strong and glowing religious sensibility, of a full emotional life, expressed both in words and in deeds, — however such a want may be overlooked in particular churches peculiarly situated, — must, in the long run, be fatal to any Christian denomination in our warm-blooded America. And that which has most of it, in union with the other virtues which make up the Church of one's hope, will have the strongest hold upon the minds and hearts of our people.

"Then, — to look at the subject on another side, from another point of view, — while the character of our countrymen will demand in the Church, as well as in the forum and the state, life, energy, activity, progress, and a wide-awake, fervid interest in the things which concern it, it will at the same time demand freedom from cant, from extravagance, from exaggeration. The American mind is eminently marked by its judgment and practical good sense in all the affairs of life, and in all the subjects on which it lays out its strength. With the universal diffusion of the means of education, and the constant increase of intelligence, this characteristic will be more strongly and more generally developed, and it will be more directly and more vigorously applied to religious themes. And as in the free movement of thought they gradually shake off the bondage of ecclesiastical tradition, and come to examine for themselves the controverted questions of theology, the men and women of the century to come will, with the American instinct, choose that form of faith which is most simple, most reasonable, most in harmony with the revelations of Nature and the conclusions of a sound philosophy, while it interprets without violence the language of Christ and the tenor of the Scriptures. And with the same practical discernment, and the same tendency to judge of the truth and goodness of a system by its practical results, they will choose, they will at least approve

and be ready to receive, as soon as the way is open, that Church which, while it fully satisfies the intellect, spends its strength more on life than on doctrine, more on good works than on set worship, more on the wants of the heart than on the questions of the head,—that Church which labors more anxiously to teach what the men of this country and this age have to do, than to dissect and expose the theological or moral faults of their fathers; which aims, with all its might and all its skill, to rebuke and to cure the sins of the living, rather than to assail the errors of the dead.

“The Church which is most surely to win its way in this country must, both in its doctrinal ideas and in the application of Christian truth to life and duty, address itself alike to the *devotional* sentiment and to the *plain good sense* of a sound-minded and intelligent people, accustomed to think and judge for themselves. It must be a manfully *rational* Church, protesting against erroneous and contradictory doctrines, and especially against those which becloud the character of God, and the prospects of men. And yet rational without scepticism; and rational, too, without coldness; and rational without invading the precincts around which God has drawn the impassable line; without denying the surrounding region of mystery in which we are embosomed, and which ever broods over us so solemnly; without attempting to define rigorously, or to explain with minute precision, every point of Christian doctrine,—the relation, for instance, of Christ to God, or the agency of his sufferings and death in procuring the salvation of the world. But, acknowledging the darkness which rests on certain passages of God’s providence and the Gospel, it loves and seeks the light which this darkness only sets off. It dwells in clear and intelligible ideas, whenever it can reach them.

“Such a Church, too, while it will not hesitate to criticize, to condemn, and to reject the errors and superstitions of the past, will steadfastly cling to the truth which may be imbedded in their midst; and, while it protests against what is evil in doctrine or in practice in the denominations around it, it will gladly welcome and adopt all that is good. It will be wisely eclectic in its character, taking from every quarter that which, having a solid basis of truth,

must form a part of the Rock on which Christ shall build his everlasting temple. Without seeking the middle way as a matter of policy, it will often be found in it, because it is the way, not only of safety, but of truth. There are many cases, however, in which there is no such thing as a half-way course between two opposing opinions or measures ; one must be right and the other wrong ; and to attempt a compromise between them would not be moderation and wisdom, but folly. There can be no just medium but truth. ' Real moderation,' said one of the modern saints of Freedom, her champion in the Old World, as he had been side by side with Washington in the New, ' Real moderation consists in seeking that which is true, — that which is just, — and firmly adhering to it. If one man says that four and four make eight, and another asserts that they make ten, is he the reasonable and moderate man who divides the difference, and contends that four and four make nine ? '

" Furthermore, in glancing into the future and catching the form and pressure of the Church which it is to bring into birth, I cannot but hope that, while it shall be all alive with the spirit of Liberty, it will be warmed through and through with the spirit of Brotherly Love. I look forward through the mist, and see, or fancy I see, within its walls a land of brethren, free but united, standing fast in one spirit, with one mind striving together for the faith of the Gospel, and laboring for the good of their fellow-men.

" With the unrebuked, unfettered individuality of thought and wide freedom of action which will assuredly characterize it, there is yet another element essential to its preëminence and its growth ; that, I mean, of which Christ thought and spoke in his last hours, when he gave his disciples the new commandment, and when he prayed to the Father that they all might be one. That Church, whatever its leader and its name, which shall be organized in such a manner, and animated with such a spirit, as to bring its members into contact and living sympathy with each other, and make them willing fellow-workers in all Christian ordinances and enterprises, has, in this at least, a claim to the promise of the Saviour's presence and the Father's blessing.

"It is unnecessary, perhaps, to add, that such a Church as I have indicated can only be sustained and carried on by an able, devoted, and accomplished ministry. It will demand the highest intellectual training, in union with evangelical fidelity and fervor, to meet the requisitions and to supply the spiritual needs of the coming age.

"A Church which shall produce and supply such a ministry, will flourish even in spite of a defective organization and grave errors in doctrine; but with a wise order and a true and reasonable creed, it will carry all before it. It may be thought by some, that, in these foreshadowings of the future, I have only thrown off a fancy-sketch, drawn and colored by Hope; that I have described what one's imagination and one's wishes love to see in the clouds, rather than what, amid so many surrounding uncertainties and so many mixed elements fermenting in the heart of our country, we have any right with confidence to expect.

"But, be it so or not, it is good for us to gaze on the possibilities of the future, and to place before ourselves a high ideal, towards which God and our own hearts command us to press forward ourselves, and to prepare the way for others. Better an over-sanguine faith, working with heart and hand, than a cold, sluggish scepticism, that will do nothing because it hopes nothing. That scepticism, while it thinks itself wise, is a fool. A much higher and more Christian wisdom is that which is embodied in the axiom of one of our American doers of good, now gone to his Master among the children of God, who, I remember, used to commence his addresses on his chosen theme with the words, worthy of being written in letters of gold over our churches and our halls of legislation, — '*Whatever ought to be done can be done.*'

"Which of the elements of the Church for which we look already exist and are in healthy growth in our own Unitarian body, and which we have yet to infuse into its being, or to develop more vigorously, I must leave to others to consider. Whether such a one as I have roughly described will spring up under a special name and establish itself through a separate organization, or whether it will gradually instil the leaven of its spirit into all denominations, and — by modifying their statements of doctrine,

and enlarging their tone of thought and feeling, even while they adhere to ancient forms of discipline and worship, and while they move under the same old banners, with the same party names — bring them into approximation, and real if not nominal communion with itself, is a question also which I cannot undertake to discuss without trespassing on the time which may be better occupied by others. I shall simply express my belief that in both these ways — the one more public and showy, the other less direct and visible, but hardly less important — the grand result will finally be reached. Meanwhile, to each church and to each man that looks for such a consummation, and hails the signs of its coming, it is a true voice which says : —

‘In God’s good time, if not in ours,
Upspring at last the long-sown flowers ;
And where the rough wild-thorn was found,
Beauty and fragrance fill the ground.
In God’s good time, if not in thine,
The finished temple courts will shine.
Wait thou His day ; *work* thou and wait,
And open wide the opening gate.
Thine angel beckons thee ; press on,
And do thy part, till all is done.’”

The REV. MR. STEBBINS of Fitchburg then rose and said : —

“ Mr. President, — I have listened with pleasure to the excellent and well-considered paper which you have just read. I have been especially pleased with the modest firmness of its views, equally removed from extravagance of expectation, and the depression of hopelessness. The sobriety of its style is very refreshing.

“ The question which is opened in the discussion you have read, when stated in its simplest form, takes this shape, — Are there any indications of a spiritual unity and harmony ? And have we, as a religious body, anything to do with it ? Shall religious thought culminate in the great principles of the New Testament, or shall it remain for ever spread out and dissipated through these low sectarian levels ?

"In the first place, Sir, I think it is evident that the Church cannot always be contained in its present folds. The unsettled state of theological and religious affairs sufficiently indicates this. The Creed no longer represents unity of belief, and the leading minds are coming to feel that the unity which the Creed contemplates is not necessarily Christian unity. There is a tacit—I had almost said a shrewd—ignoring of popular formularies, without openly renouncing them. However hazardous and embarrassing this may be to those who adopt it, it is an unmistakable indication that there is a yearning for something more comprehensive. It is an indication that there is a longing to walk in the broad daylight of universal truths, and not by the farthing candles of partial theories. The style of preaching is in the same direction. Never in the history of preaching has the pulpit relied so much for its success upon its appeals to the common consciousness, assuming the simple truths of the New Testament.

"Sir, reference has been made in the paper which you read, and also in the report of our Secretary, to our theological literature, the books and occasional sermons of the day, which have appeared in our own country and in England. No one can run his eye over these writings, without discerning this remarkable characteristic, namely, a demand that theology shall be made amenable to the facts of human nature; and that men are beginning to feel that a theology without these facts, or at discord with them, is *not* a theology. Nothing can be more in the direction of universality than this. Reference has been made to the position of some distinguished preachers and theologians. What, Sir, is Dr. Bushnell's book on Christian Nurture, but the report of a trial of the dogma of total depravity, with human nature upon the stand; and where, in view of all the evidence in the case, the theologian condemns the great dragon to be bound in chains for a thousand years? What, Sir, is Mr. Park's sermon upon the theology of the intellect and the feelings, but an attempt to coördinate theology with the facts of human consciousness, and show that the error of the system consists in passing truths from one domain of our being into another, as current coin? What is that remarkable book, *The Conflict of Ages*? What is Mr.

Beecher's moral steamboat, with the paddle-wheel on one side reversed? Sir, in a nut-shell, it is the remonstrance, the indignant remonstrance, of human nature against a system which was constructed without its counsels! It is an attempt to bring theology to the facts of human nature. And then, Sir, there is another book, very different, yet very like these in its main object: I mean that theological lyric, *Regeneration*, where the writer, from the counsels of consciousness, the facts of human nature and experience, and the words of Christ, sets the mighty theme to music which the stars might sing! What is the direction of that book as a power in theology? It is an attempt to show the harmony of a great doctrine with a bleeding experience. It makes theology amenable to human nature! And why do these books circulate right over party lines, current everywhere? Sir, it is the power of the best thinkers among us in the direction of Universal Truth!

"But, Sir, there is another tendency, too important to be overlooked even in the most brief survey. It underlies, supports, and includes everything else. It is the inherent desire of the mind of man to see truth in its symmetry and completeness, rounded up and entire. It is this that has constructed and reconstructed the mighty fabric of metaphysics. It has had its representatives in every age and nation and people under heaven, from Thales of Miletus to Sir William Hamilton. These men do not belong here nor there,—they are citizens of the commonwealth of thought; they are the representatives of the mind of man in its efforts to attain the unitive truth. The passion for system-making, which has cut the world up into sects and parties, is one form of this tendency. Men have desired to see *their* truth complete, and, grasping subjects which they did not entirely compass, rounded them up too soon, so that when they were finished they were not round, but flat. And this is precisely the condition of every sect in Christendom to-day. Still the mind of man aspires to the complete, the symmetrical truth;—and it *must*: it is the soul of civilization, and the power that informs the world. And perhaps there is no more sublime testimony to the glory of the truth as it is in Christ, than the fact that no system of philosophy or theology

has yet been constructed great enough to contain it ; but Christianity has arched over it, as the spangled night-heavens spread out above a shepherd's tent ! And still the mind of man aspires to the symmetrical truth !

“ Sir, I am no enthusiast upon anything. But while our hopes and expectations are chastened by history, I firmly believe that we have substantial ground to stand on, and rest on a faith that a Church Universal is not all a dream, — that the visions of prophets and holy men shall yet be realized on this earth, and that here, among our own nation and kindred, the Christian religion may be fulfilled in all its universality of blessing and love.

“ And now, Sir, an interesting question remains to us : What part are we as a religious body acting to bring about this consummation ? Have we any part or lot in the matter ? Are there any principles that can be predicated of that Church of the Future, which have an elementary existence in us ? Without any vanity or sectarian ambition, I believe there are. I believe that, although Israel may not rest even to pitch her tents on the ground we occupy, the pillar of cloud by day, and of fire by night, will guide her at least across our borders on her way to the land of her glory and peace.

“ If what I have said in regard to the tendencies of the religious world is true, that they look towards what is higher and more universal than the present systems, the Church of the Future must be based on a few fundamental principles, which hold all the individualities of thought in a harmless solution. That is, it must be a liberal Church. A comprehensive system is a liberal system, — it cannot be anything else. We profess to be liberal ; and without making much profession, I believe we are in the enjoyment of a degree of individual freedom not possessed by any other sect. Our idea is the New Testament, as the basis of a Christian life and hope. I mean the New Testament itself, the very book, Matthew, Mark, Luke, and John, cover and leaves, in the hands of every man to judge of for himself. That is our theological test. I cannot enter here upon the question sometimes raised among us, of our need of a theology ; nor should I. With a just regard for the labors of critics and scholars, and a profound

sense of our need of their labors, it will not be inconsistent or disrespectful to these high claims, simply to consider the subject in a practical light. And when we come to this, what will be the theology of the Church of the Future? Can scholars come to anything else than the New Testament in the hands of every man, to read and understand by the best helps he can find? Will not the form of faith be the simple acceptance of the New Testament, leaving the peculiar mode of Christ's offices to the experience of every individual soul?

It may be asked, What will be the reliance of that Church that the miraculous element of Christianity will not be denied? What will be its defence against rationalism? Will it not be simply the evidence, which Christianity bears upon its face, that *itself* is a miracle, the whole of it; — that Christ was a miracle, — a miracle whose glory and mystery fill the universe; — and that on any other ground you are driven to the logical absurdity of having the mightiest working power in history without an adequate cause? Will not, *does* not, the preservation of Christianity depend upon the conservative qualities of the human mind, and the probability that the revelation of God in Jesus Christ cannot finally fail to approve itself to man's reason? And is not that our position? Is not that our theology when we are brought to the simple facts, and state the case in its most elementary form? We do not keep a depot of individual opinions, neither can the Church of the Future. A comprehensive system must *comprehend*, not *point out*. It must deal in principles, and not rules. This is the only condition in which there can be any growth in the individual or in the world.

“And this suggests a very important consideration in regard to the Church of the Future. That Church must be a growth; it cannot be made; and, sir, I think that from this point, more clearly than from any other, we can see the direction of our power. We sometimes hear complaints among ourselves, that we do not grow; and it is frequently asked from without why we do not grow. There is a little confusion on this subject in the popular mind. Growth is made synonymous with increase of numbers. This is well enough in common speech, but it is false when applied strictly. It is superficial, *Ideas* grow; organizations are

made, and they can be made very fast. But because we are outstripped in that respect, it does not follow that we have no growth. You can build a thousand houses while a tree is coming to maturity. The growth of popular sects is reckoned by numbers. There is no fault to be found with this as an every-day, loose expression, but when you come down to the bottom of things, — when you come to vital forces, — numbers are no just measure of growth. As well might you plant your garden with nails, and, when you go out in the morning and find no fresh buds bursting through the joyous earth, — like tender teeth between the lips of a nursing child, — put in more nails, and call that growth. The Church of the Future must come from vital germs; and vital germs are fundamental principles unencumbered by constructed rules. In this respect, Sir, I put our position in the first rank. I claim for it this high distinction, that it has the elements of growth: not accidental to an age, or to a particular stage of development, but true in every age and through all time! And, Sir, our slow outward progress is accounted for in the fact that we do *grow*, and are not built.

“Only on this principle of growth is the Church of the Future a desirable, or even a supposable thing. On any other supposition it would be an unwieldy shape, whose cumbrous bulk would, simply cover the continent. Sir, let any sect which brings Christian faith to the test of formularies constructed in all the details of individual thought, — let such a sect make the conquest of the new world, — let it have universal empire, — what would be its condition? It would be as bungling and unwieldy as a Chinese army, where every soldier requires three men to wait on him, — one to carry an overcoat and umbrella, another to carry a lantern, and a third to load and fire. It would be in the condition of the man who won an elephant in a game of chance, — it was a great prize, but what could he do with it?

“And this brings me to the true bond of union in a Christian body, and the bond of that Future Church. We are sometimes impatient that we cannot show rank and file like other sects. It has been said that we wanted something positive, something to assert; and other sects look on us as having no bond of union.

I have never sympathized with this. I find no fault with the statement of belief made by the Committee a year ago. I do not look on it as a creed, nor do I accept it as such. In regard to this matter, Sir, I believe the ground we are on is the true ground, however imperfectly we may realize our ideal. I believe that there is not a sect in Christendom whose bond of union will bear as hard a trial to-day, without a rupture, as ours. Why, Sir, the troubles which break down the *walls* of other sects pass over us as a summer breeze sweeps a meadow! Those sects which seek a bond of union in an expression of uniform opinion, are finding that their only security is to let the bond alone. If they undertake to define it, and make it mean one thing, and nothing else, they are scattered to the winds. The strongest bond under heaven is the Christian recognition of individualities; and any other bond is no bond, it is mere paste. Those individualities which are repulsions in the eye of policy are attractions in the kingdom of God. The life which flows from elementary principles shall be the strength of the Future Church. And from these the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *shall make* increase of the body, to the edifying of itself in love!

"There are one or two practical points which should be touched, bearing upon our position in relation to the future. They can be only touched. It would be unbecoming in me to make any criticisms on the conduct of this body in time past, or to suppose that it needs my counsels to direct its future course. But it would be equally unbecoming in me not to speak my own sentiments with frankness. And, Sir, I shall make no apology for saying that I think we have paid too much attention to the *heretics* among us. We have been too ready to hunt waywardness of thought. I do not suppose that Protestantism protested away the right to protest, nor do I deny the obligation that is upon us to use that right. But, Sir, if we accept Protestantism, we must accept its results; we must be ready to take the consequences of all the aberrations of the human mind which are incident to freedom. There is nothing new among us, in the character of opinions, dangerous to faith. They have all been in the world before, and have been put

to rest. They occur, however, periodically. I have sometimes wished that the matter might be taken up *de novo*, by a strong hand, and fitted to the times. What is needed; if *anything*, is, that this work shall be done over again, and done in fashion. But, Sir, I believe we had better not waste our powder in any irregular fire upon it. Perhaps we have given the matter too much distinction already, — a distinction which it would not have enjoyed if we had let it alone. Let us rest in the New Testament, and in the conservative tendencies of human nature, that the mind of man will yet obey the great attraction and revolve around the central sun of truth.

“Our relation to the moral and social questions which interest the public mind is an important element in our position in reference to the future. I would express the opinion with diffidence, and yet with some confidence that it is well grounded, that the clergy among us are too much divided between men of thought and men of action. The latter are in danger of taking their cue from superficial and temporary appearances, while the former are in danger of never coming to the surface to see what the world is about. We occupy a position where we can be conservative without a touch of rust upon our armor, and we can be reformatory without a word of the cant of reform, if we are only equal to our position. Any body of men who profess to be a living power to-day must feel the pulse of the world. We cannot merely follow precedents, for precedents wear out. Have not a few worn out within *two or three days*? We owe it to ourselves, we owe it to the world, to *make* enough to keep the stock good!

“Mr. President, the subject takes stupendous dimensions, and we can stand only upon its threshold to-night. These are some of the thoughts which have come to me when I have endeavored to coördinate my own position, and the position of our denomination, with the principles and prospects of the Gospel. And, Sir, they have confirmed and strengthened me. And I cannot take my seat without thanking God that I belong to a company of men, however small, into whose ideal enter such principles of immortal vigor! And, Sir, I had rather stand at my post, — I had rather be a carrier of bricks and mortar in this new temple of faith, —

I had rather die upon the sand at the foot of the ladder which leans against its unfinished walls, — than be a king in the dominion that shall pass away ! ”

The following paper was then read by REV. CHANDLER ROBBINS, on “The Conditions of Spiritual Growth and Prosperity in our Denomination.”

“This important subject I have not been requested thoroughly to discuss, but to open and lay out for discussion.

“The inquiry into the conditions of spiritual growth, deeply interesting in the abstract, is presented to us here and now with a limitation, or at least a peculiarity. It is to be treated with a denominational reference.

“How does this limitation affect the main question? Does it, in reality, affect it at all? I think not. The verification of this opinion will develop and make prominent the principles upon which, as I believe, the spiritual prosperity of our denomination must depend.

“My position is, that the conditions of spiritual growth are not different for different denominations. They are the same for all. We have made a serious mistake if we have ever supposed that any peculiar conditions of religious prosperity influence our denomination, or that any modification of the general conditions of spiritual growth, to accommodate any peculiarity in our circumstances, is necessary, desirable, or even allowable.

“The conditions of *spiritual* growth, like those of *bodily* health, are not variable; neither are they uncertain. They are laws. They are fixed principles. They have their foundation in the constitution of things arranged and established by the Divine Wisdom. All really Christian sects have virtually one life, one work, one end, — are amenable to the same laws, and grow and prosper, religiously, on the same conditions. It is of the first importance to us, as a denomination, that we keep this fact distinctly in view, and govern ourselves accordingly.

“The circumstance that we, a number of individuals and churches, find ourselves at present, from whatever causes, ex-

isting as a denomination, affects our relation to one another and to other denominations ; but it does not in the least affect our relation to God, to Jesus Christ, or to Christianity, considered as a system of truth and of means for human salvation. It affects our *field* of Christian work, but not our Christian duties themselves. It brings us into closer intimacy with a certain band of laborers rather than others, but not into peculiar obligations to certain truths of the Gospel rather than others, or to a part of its instrumentality of salvation at the expense of the whole. That we are a denomination gives us no right to make a selection among the doctrines of the New Testament of such as suit our own taste, or the taste of any class of men, and set aside or sink in our preaching any other doctrines of the Christian system. It gives us no right to aim at any more partial or less spiritual result than that which the Gospel itself contemplates. It gives us no right to satisfy ourselves with any one or more of the beneficial effects of Christianity which are subordinate to its one great and all-comprehending purpose, — the spiritual regeneration of man. It gives us no power to say, 'We will press the moral side of Christianity, and not urge the devotional. We will set forth man's part of the work of salvation, and not exalt the Holy Spirit's agency. We will preach Christ as a teacher rather than as a Saviour, an example rather than as a Redeemer, the model of the true life rather than as the life itself, — the life-giver.' It gives us no right to say, 'We will strive to bring men up by degrees to a higher moral level, and let alone conversion, regeneration, sanctification. We will be content, and let our congregations be content, with studying the moral precepts of Jesus, and gradually getting therefrom the conception of a better style of character and a better habit of living, without insisting upon a positive consecration, a whole submission, a distinct confession, a direct allegiance.' Who gave us any such right? Where is the grant of authority to any teacher or body of teachers, in any age of the Church, to qualify, to dilute, to make distinctions among the doctrines of the Gospel, to exercise preferences, to accommodate Christianity to classes, — to the more refined, to the educated, to the scientific, to the sceptical, to those that will not endure sound doctrine? If we attempt anything like this, — if

we content ourselves with so much and no more, — I do not say that we shall not accomplish some good, I do not say that we shall not have our full reward ; but I do say, we shall vainly expect to be animated as a Christian body with a true spiritual vitality, and we shall be left — so long as such a partial Christianity can keep us in existence as a sect — to the dissatisfaction of a feeble and uncertain growth, and the wearisome struggle of sustaining an ever-relaxing energy.

“ Neither does it answer our obligations as a Christian body, nor fulfil the conditions of spiritual prosperity, to combat what we think the errors of other Christian bodies, without enlisting our best strength in the positive and essential work which Christ has committed to his servants. Neither can we hold together in a vigorous union, or grow with a spiritual growth, and have the joy of feeling that we are taking a deep hold upon the world, if we are satisfied with merely modifying old theologies or weakening the power of hierarchies. If we think it honor enough to be able to say, ‘ We have diluted the bitterness of Calvinism, we have relaxed the exclusiveness of orthodoxy, we have liberalized the religious sentiment of the people,’ without having it in our power to say, ‘ We have been building up a true and living Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom ’ our ‘ building, fitly framed together, is growing into a holy temple in the Lord.’

“ *The true secret of denominational prosperity is, to look, with singleness of aim, beyond all that is merely denominational, to the very spiritual purpose of Christianity itself, and at the same time to pursue this high purpose, as a denomination, with the most cordial fellow-feeling and the most hearty coöperation.* So far as we aim with sincerity at the great result, — the spiritual and thorough renewal of men after the image of the Son of God, — and strive to accomplish this, in all faith and devotedness, by *purely Christian means*, we shall live and grow as a Christian body. So far as we look primarily at our denominational interests, we shall pine and fade, even though our measures may appear to succeed, and all our machinery to be working smoothly. Nay, denominational success would itself be failure, so far as the highest interests of religion are concerned. We should say this, at once, of any other

denomination, and it is just as true of our own. To build up a denomination is one thing, to make men Christians is another. To set men free from the bondage of human creeds is a good and great work, so far as it goes ; but it is, after all, insufficient, and may be dangerous, if we look no further, — if we give them no strong foundations of faith to build upon, — if, having loosed them from the restraints of earthly masters, we do not bind them by a holier and stronger bond to the one Heavenly Master. What glory is it to have broken down all the strong-holds of bigotry and all the high partition-walls which other sects have built around them, if we leave only a barren wilderness in their places, or, what is worse, straightway set to work to build out of their ruins, not a holy temple of the Lord, but a temple to our own sectarian pride, — not a pillar to the truth of Christ, but a monument to celebrate our own victory ?

“ Our denomination originated in a protest against certain offensive dogmas. It was a necessary work. It was a noble undertaking. But from its very nature it was a work of the understanding chiefly. Many earnest and devout men engaged in it ; but many also became associated with them rather through their hostility to bigotry, and their willingness to break away from old restraints, than through their devotion to the spiritual doctrines of Christ, or the depth of their religious life. It was not, from the necessity of the case, at its starting, a positively religious, spiritual movement. This original peculiarity has attached to our denomination all along, and has influenced it too deeply. It is precisely from this quarter that our greatest danger is to be apprehended.

“ For this original stamp, no blame attaches to our fathers. But blame will attach to *us*, and fatal injury ensue, if we do not now and henceforth correct and duly counterbalance this tendency. They did what their conscience and their reason told them they ought to do, and they did it powerfully, and our blessed liberty is the result. But I am sure those self-denying and earnest men did not look forward, and expect and prophesy that liberty alone would be the end of it. They expected and they prayed to God that, when the shackles should be broken from our minds and the religious sentiment set free from all baneful restraints, there would be, by and by, such a spring-time of religious vitality as had been

unknown since Luther's day, — a generous and earnest revival of the spiritual affections, that should cause this new Western field of Christ to blossom, and all these rising cities of our God to be glad.

“Our denominational existence originated in a necessity. It may still be necessary that it should continue. The highest considerations of duty drew our fathers together. The same considerations may constrain us not yet to dissolve our association. These, however, are questions which I am not allowed to discuss. We are together, and while we are so, we should make our union useful. Our denomination is still in existence, and so long as it lasts it should be made subservient to the best religious results. This I say with a clear conviction that our connection as a denomination must be transitory, as indeed every one will allow who has not the presumption to suppose that our sect embodies the highest form of Christian truth, and exhausts Christianity. The existence and continuance of the lines that circumscribe us and make us one, be they more or less distinctly drawn, depend not upon ourselves. They depend upon circumstances beyond our control, — depend upon other sects as much as upon our own. If other denominations alter their attitude to *us*, our attitude to them is changed; and in proportion as they and we draw nearer to the central truth and life of Christianity, from all extremes of opinion and all errors of practice, the distinctions that separate us will gradually disappear, and we shall converge, from every point in the wide circumference along which we have stretched apart, towards one glorious and dear fraternity, — the Church of the New-born. God speed the coming together of all sects by this true and living way! God grant that a flood of holy light, invoked by our prayers and not resisted by our lives, may soon sweep away the dark lines that divide us, as the sun climbing over the hills dispels the mists that gather in the night along the thin, watery boundaries that separate the rich estates in the meadows, bringing all together into one broad and harmonious picture of verdure and peace!

“That a purer manifestation of Christianity than any now existing may hereafter be realized, we do not doubt, — we should be oppressed with despondency if we did. We look for it earnestly and hopefully. But we do not expect it to come out of any particular one of the existing denominations; still less that it will be

identified with either of them. We do not know whether to expect that it will come in the form of a sect or not. But we do expect it will come, and as much out of our own form as from any other. We have a right to indulge such an expectation. We have the best reason for doing so in the knowledge of the fact that we, as heartily as any body of Christians, wish and labor to separate from all alloy, and reinstate in their rightful supremacy, the original, essential, soul-renewing truths of Christianity, by whose power alone the Church can be revived. And surely we could have no higher obligation, and we could find no more blessed work in the bosom of any other existing sect, than are offered to us just here, where God has placed us, in our own body, and where the call presently comes to us to labor with all our hearts for this spiritual regeneration.

“For one, I deeply regret all the indifference I have ever allowed to creep over my feelings with reference to my denominational duty. Such slackness is an insidious foe to the heart’s own life, and a baleful impediment to Christian zeal and activity. Because we cannot find all we want in our denomination, it is a fatal mistake to grow cold towards it and become listless in it. We *must* give our whole hearts to Christ’s work *somewhere*, — apply our best energies at some point to the Christian Church. And we must not be long in deliberating where. For life hastens, and before we have settled the question it is gone. While we hesitate where to take hold, the mind falters, the foot trembles, the hand withers, the fingers relax their grasp of every human instrument, and our earthly opportunity of service is over.

“While, then, we are together, — no matter why or how long, — while we are together, let us work together. While we are members of this body, let us put our very soul’s lifeblood into it. If you are *ready* to join yourself to any *other* body, for truth’s sake, for your own soul’s sake, join it. But if exactly the body your heart pants for and wholly approves cannot be found, do, as every true-hearted man has done before you, quit yourself *like* a man where you stand, — give your earnest witness to the highest and purest Christian truths which you believe to the ears that are open to you, — give your life itself, if need be, to the service of

that purified Christianity for whose reign you pray, — go to work with all your might to build up that glorified Church whose holy image ever floats before your mind, urging you to more devoted labors and a more consecrated life.

“ On these conditions we shall individually live and grow, and the body of which we are members will spiritually grow and prosper, while we contribute our full share to the sacred interests of that pure Christianity which no human system is broad enough to embrace, and no existing denomination is worthy enough to represent.”

REV. MR. TIFFANY, of Springfield, followed Mr. Robins with an unwritten speech, which he commenced by expressing his hearty concurrence with the prominent idea of the essay. He then continued : —

“ Our brother is right. If we, as a denomination, are not an earnest and religious body, the sin lies at our own door. It is not because we have not been made heirs of glorious truths, fitted to kindle and ennoble the soul. It is not because God has not revealed his adorable nature to us in an inviting and encouraging light. It is not because our professed views of the meaning and privilege of life, the blessedness and peace of religious faith, the joy of a life of growth, usefulness, and spiritual freedom, are not moving and elevating ; but because the seed has been sown amid the briers and thorns of earthly cares, or by the way-side of levity and vanity, or on the arid and flinty rock of hard and worldly hearts. No ; we repeat it, the sin lies at our own door. Wherever these truths have fallen into good ground ; wherever they have been received in a devout, thoughtful, and obedient spirit, they have brought forth fruit worthy, if any is, to be gathered into the garner of the Lord. We may boldly challenge the Christian world to produce characters more devoted, spiritually-minded, and Christ-like than many that in every walk of life — as merchants, lawyers, physicians, philanthropists, as mothers, as sisters of mercy and good works, as fosterers of all blessed and holy causes — have adorned and glorified the faith we profess. No, once more, emphatically, No ! You talk to me in vain of the powerlessness of our creed when I read such lives as theirs.”

Mr. Tiffany illustrated the difference between *assenting* to inspiring views, and really *being inspired* by them. He spoke of religion as a living experience of the soul, and of the soul as made by God to know and respond to its power. As surely as, to enjoy the flavor of fruit, we must taste it; as surely as, to enjoy the refreshing coolness of water, we must drink it or plunge into it; as surely as, to enjoy the sweetness of domestic life or the high privilege of a true friendship, we must have a *home* radiant with love and smiles and affection, or a *friend* devoted, disinterested, and noble, — so surely, to enter into the glory and blessedness of religion, we must pray and strive for souls full of faith, resolve, self-consecration, love to God, and love to man. When we read the lives of men like Channing, and of women like Mary Ware, we come in contact with beings actually rejoicing in God, busy in planning for the welfare and happiness of others, watchful against sin, deeply impressed with the moral significance of their earthly existence, longing to grow in likeness to Christ the Saviour. They believed, and lived, and entered into the power of their faith.

Mr. Tiffany then went on to say, that there is but one condition of the true spiritual prosperity of a denomination, — that it be full of just such living souls. He spoke of the folly of wandering about and seeking for inspiring truth, when, if we will but use it, God has blessed us above all people. Men weary of and grow indifferent to their religious views, just as they do of the radiance of the sun, the freshness of the fields, the glory of the heavens, — just as they do of their homes, the wives of their bosom, the books of their library. They only skim the surface of things. The cure must lie, not in sighing for a new universe, or leaving their homes and seeking pleasure abroad, but in awakening and praising God for the rich provision he *has* made, and in acknowledging that this provision is deep and inexhaustible. It is enough to make one weep to think how, with an arm of power given us of God mighty enough to deliver the world, — how, with a circle of truths able to animate and keep active every fibre of the soul, — we live on, ignorant of our great gift, and, “hooting at the glorious sun in heaven, cry out, *Where is it?*”

ACT OF INCORPORATION, AND BY-LAWS, OF
THE AMERICAN UNITARIAN ASSOCIATION.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows :— Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes ; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3, 1847. Passed to be enacted.

EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4, 1847. Approved.

GEORGE N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

LIFE-MEMBERS OF THE AMERICAN UNITA- RIAN ASSOCIATION.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.	Burton, Warren
Adams, Edwin G.	Bush, S. W.
*Alden, Seth	Chandler, Seth
Alger, Horatio	*Channing, William E., D. D.
Alger, William R.	Clark, Amos
Allen, Joseph, D. D.	Clarke, Samuel
Allen, Joseph H.	Cole, Jonathan
Allen, T. Prentiss	*Colman, Henry
*Andrews, William	Conant, A. H.
Arnold, Augustus C. L.	Coolidge, James I. T.
Babbidge, Charles	Cordner, John
*Bancroft, Aaron, D. D.	Crafts, Eliphalet P.
Barrett, Samuel, D. D.	Crosby, Jaazaniah, D. D.
Barry, William	Cudworth, Warren H.
*Bartlett, John	Cunningham, Francis
Bartol, G. M.	Cutler, Curtis
*Bascom, Ezekiel L.	Cutler, R. P.
Bates, Reuben	*Damon, David, D. D.
Bellows, Henry W.	Dewey, Orville, D. D.
Bigelow, Andrew, D. D.	Doggett, Theophilus P.
Billings, Liberty	*Edes, Edward H.
*Brazier, John, D. D.	*Edes, Henry, D. D.
Briggs, Charles	Edes, Henry F.
Brigham, Charles H.	Ellis, George E.
Brooks, Charles	Emmons, Henry
Brooks, Charles T.	Everett, Oliver C.
Brown, Addison	Farley, Frederic A., D. D.
*Brown, J. F.	Field, Joseph, D. D.
Buckingham, Edgar	*Flint, Jacob
Buckingham, J. A.	Flint, James, D. D.
Bulfinch, S. G.	Forman, J. G.
Burnap, George W., D. D.	Fosdick, David

* Dead.

- Fox, Thomas B.
 Frost, Barzillai
 *Frothingham, William
 Furness, William H., D. D.
 Fuller, Arthur B.
 Gage, Nathaniel
 Gannett, Ezra S., D. D.
 *Gannett, Thomas B.
 Gray, Frederic T.
 *Greenwood, F. W. P., D. D.
 Hale, Edward E.
 Hall, Edward B., D. D.
 Hall, Nathaniel
 *Hamilton, Luther
 *Harrington, Joseph
 Hedge, Frederic H., D. D.
 Heywood, John H.
 Hill, Alonzo, D. D.
 Hill, Thomas
 Holland, Frederic W.
 Hosmer, George W., D. D.
 *Howe, Moses
 Huntington, Frederic D.
 Huntoon, Benjamin
 Ingersoll, George G., D. D.
 Johnson, Rufus A.
 *Judd, Sylvester
 Kendall, James, D. D.
 *Kinsley, W. H.
 Knapp, Frederic N.
 Lambert, Henry
 Lamson, Alvan, D. D.
 Lathrop, Thomas S.
 Leonard, Levi W., D. D.
 Lincoln, Calvin
 *Little, Robert
 Livermore, Abiel A.
 Livermore, Leonard J.
 Loring, Bailey
 Lothrop, Samuel K., D. D.
 Lunt, William P., D. D.
 May, Samuel, Jr.
 Merrick, John M.
 Miles, Henry A., D. D.
 Moore, Josiah
 Morse, William
 Mosely, William O.
 Motte, Mellish I.
 Muzzey, Artemas B.
 Newell, William, D. D.
 Nichols, Ichabod, D. D.
 Nightingale, Crawford
 Noyes, George R., D. D.
 Nute, Ephraim
 Osgood, Joseph
 Osgood, Peter
 Osgood, Samuel
 Palfrey, Cazneau
 Palfrey, John G., D. D.
 *Parker, Nathan, D. D.
 Parker, Theodore
 *Parkman, Francis, D. D.
 Parkman, John
 *Peabody, Oliver W. B.
 *Peabody, William B. O., D. D.
 Peabody, Ephraim, D. D.
 *Phipps, Harrison G. O.
 Phipps, J. H.
 Pierpont, John
 Pike, Richard
 Putnam, George, D. D.
 Reynolds, Grindall
 Richardson, James, Jr.
 Richardson, Joseph
 *Ripley, Ezra, D. D.
 *Ripley, Samuel
 Robbins, Chandler
 Robbins, Samuel D.
 Robinson, Charles
 *Rogers, Timothy F.
 Saltmarsh, Seth
 Sanger, Ralph
 Sargent, John T.
 Sears, Edmund H.

Sewall, Charles C.	Waite, Josiah K.
Sewall, Edmund Q.	Walker, James, D. D.
Shackford, Charles C.	*Ware, Henry, Jr., D. D.
Simmons, George F.	*Ware, William
Smith, Amos	Waterston, R. C.
Smith, Joseph C.	Weiss, John
Stearns, Oliver	Wellington, Charles
Stebbins, Horatio	*Wells, George W.
Stebbins, Rufus P., D. D.	Wheeler, A. D.
Stetson, Caleb	*White, John
Stevens, Daniel W.	*White, William H.
Stone, Edwin M.	*Whitman, Bernard
*Storer, John P. B.	*Whitman, Jason
Sullivan, Thomas R.	Whitman, Nathaniel
*Sweet, John D.	Whitney, Frederic A.
*Swett, William G.	Whitwell, William A.
Thayer, Christopher T.	Williams, George A.
*Thayer, Nathaniel, D. D.	Willis, Martin W.
Thomas, Moses G.	Willson, Edmund B.
*Thompson, James, D. D.	*Withington, Hiram
Thompson, James W., D. D.	Woodbury, Augustus
Tilden, Wm. P.	*Young, Alexander, D. D.
Thurston, James	Young, Joshua

OTHER MEMBERS FOR LIFE.

Abbot, Ezra	*Andrews, Ebenezer T.
Abbot, Harris	Andrews, W. T.
Abbot, Samuel	Anthony, Edward
Abbott, Miss Abigail	Appleton, Charles T.
Adams, Benjamin T.	Appleton, Francis
Adams, James, Jr.	Appleton, J. R.
Adams, Joel	Appleton, Nathan
Adams, Philip	*Appleton, Samuel
Adams, Zabdiel B.	Aspinwall, Samuel
Alger, Cyrus	*Atherton, Charles H.
Alger, Francis	Avery, John
Allen, G. M.	Baker, Henry F.
Ames, David W.	Ball, S. S.
Ames, Mrs. David	Bancroft, Mrs. B. D.
Ames, Seth	Bangs, G. P.

Bangs, Isaiah
Barker, Joseph A.
Barnard, George M.
Barnes, D. W.
Barnes, S. H.
Barnes, Miss Harriet
Barrett, Nathaniel A.
Bigelow, Alanson
Bigelow, John
*Bird, John H.
Bixby, Miss Keziah
Black, John
*Blake, Mrs. Sarah
Blanchard, Hezekiah
Blanchard, Joshua P.
Bliss, J. Lee
Bliss, Theodore
*Bond, George
Bond, George W.
Boutelle, Mrs. T. R.
*Bowditch, Nathaniel
Bowen, Tully D.
*Bowles, Samuel
Boyd, Francis
Brackett, Samuel
Bradford, C. T.
*Bradlee, Joseph P.
Brewster, Oliver
Brewster, William
Brigham, Nathaniel
*Brooks, Peter C.
Brown, Mrs. Amy T.
Bryant, John
Bulloch, W. P.
Burgess, Mrs. A. E. P.
Carew, Joseph
Cartwright, Charles W.
Channing, Mrs. W. E.
Chapin, Harvey
*Chapman, Edmund A.
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret

Child, Mrs. John
*Child, Richards
Child, Mrs. Richards
Choate, George
Clapp, Miss Catherine
*Clapp, Joshua
Clapp, Mrs. Mary
Clarke, Mrs. Sarah
Cobb, Elijah
Coffin, George W.
Colton, George
Cooke, Mrs. Mary F.
*Coolidge, Joseph
Cornett, Henry T.
*Cotton, John
Cotton, Joseph, Jr.
Crocker, George A.
Crocker, James H.
Crosby, William
Curtis, Mrs. Philip
Cushing, T. P.
Cushman, Henry W.
Dale, Samuel H.
Dana, David E.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, Hasbrouck
Davis, James
Davis, James, Jr.
Davis, Joseph
Davis, J. Amory
Davis, Mrs. M. M.
Dean, Theodore
Denny, Daniel
Dillingham, Miss Eliza
Dix, Miss D.
Dorr, John
*Dorr, Samuel
Draper, James
Dwight, George

Dwight, Mrs. George	Grant, Moses
Dwight, Jonathan	*Gray, Harrison
Dwight, Mrs. Mary	Gray, John C.
Dwight, William	Greele, Samuel
Eager, William	*Green, Ezra
Edwards, Elisha	Greene, Sarah
Elliot, John	Greene, Wm. B.
*Ellis, David	*Hall, Mrs. Edward B.
Ellis, Jonathan, Jr.	Hall, Jacob
Emerson, George B.	Hall, Sarah B.
Emmerton, E.	Hallett, George W.
Emmons, John L.	Hamilton, Charles A.
Everett, Miss Eliza G.	Hammond, Daniel
*Everett, Moses	*Hammond, Samuel
*Everett, Otis	Hawes, Prince
*Fairbanks, Henry P.	Heath, Charles
Fairbanks, Mrs. Henry P.	*Hedge, Barnabas
Fairbanks, Stephen	Hendee, Charles J.
Fairbanks, Mrs. Stephen	Hewes, Abraham, Jr.
Farley, Mrs. Frederic A.	Hewett, H. N.
Faxon, Nathaniel	Hickling, Charles
Fearing, Albert	Hill, Mrs. Alonzo
Fisher, Joshua	Hoar, Samuel
Fisher, Susan	Hodges, George
*Fitch, Jeremiah	Holbrook, Ann B.
Foot, Homer	Holland, Mrs. F. W.
Foot, Mrs. Homer	Holmes, Benjamin
Forster, Jacob	*Howard, Abraham
Foster, Charles A.	Howard, Charles
Foster, Charles W.	Howard, John
Fowle, C. S.	Howe, Gilbert H.
Fowler, James	Howe, John
Francis, Ebenezer	*Howe, Zadock
Frost, George	Hull, Henry
Gaffield, Thomas	Hunnewell, H. H.
Gardner, John	Hunt, Nathaniel P.
Gardner, John L.	Hurd, John
Gassett, Henry	Inches, Henderson
Gilbert, B. R.	Inches, Miss
Gould, Benjamin A.	Jackson, Charles
Gould, Mrs. Elizabeth	Jackson, Francis
Gould, Lewis	Jarvis, Mrs. Leonard

- *Jernegan, Mrs. Mary
 Johnson, James
 Johnson, Mrs. J.
 *Johnson, Milton
 Jones, Miss Charlotte
 Jones, Mrs. J. C.
 Jones, Mrs. Sarah
 Judd, Mrs. Sylvester
 Kendall, Henry L.
 Kettell, John P.
 *King, Daniel P.
 *King, Gedney
 King, Samuel B.
 Knight, William H.
 Knight, Mrs. W. H.
 Kuhn, George H.
 Lamson, Benjamin
 Lamson, Mrs. F. T.
 Lamson, John
 Lane, George
 Larned, George
 Lawrence, Abbott
 *Lawrence, Amos
 *Lawrence, Luther
 *Lawrence, William
 Lee, Miss Rebecca
 Leonard, Lemuel
 Lewis, S. S.
 Lewis, Mrs. S. S.
 Lincoln, Levi
 Lincoln, M. S.
 Lincoln, Oliver
 Little, J. L.
 Livermore, Mrs. E. D.
 Livermore, George
 Livermore, Isaac
 Livermore, William
 Lockwood, Moses B.
 Lombard, Ammi C.
 Lombard, William
 Lord, George
 Lord, Ivory
 Lord, Mrs. Sarah C.
 Loring, Benjamin
 *Loring, J.
 *Loring, William I.
 Loud, Jacob H.
 Low, A. A.
 Low, Francis
 Low, John J.
 Low, Mrs. Rachel
 Lowell, John A.
 Mackay, R. C.
 Manley, Mrs. Abigail
 Manley, John R.
 Manley, Miss Mary
 Manning, Mrs. Elizabeth
 Manning, F. C.
 *Marsh, Ephraim
 Mason, Earl P.
 Mason, Mrs. Sarah H.
 *May, Joseph
 May, Samuel
 Mellen, Michael
 *Metcalf, E. W.
 Merrill, George
 Miles, Mrs. Henry A.
 Morgan, Charles W.
 Morton, Ichabod
 *Munson, Israel
 Nesmith, John
 Newell, J. R.
 Newman, Henry
 Newman, Miss Margaret
 Newman, Miss Mary
 *Nichols, Charles C.
 Nichols, Miss C. K.
 Olmsted, Charles H.
 Orne, William W.
 Osborn, Kendall
 Osgood, Isaac
 *Otis, Harrison G.
 Owen, John
 Parker, Daniel P.

*Parkman, George	Ripley, George
*Parkman, Mrs. Sarah	Roberts, Amos M.
*Parsons, Thomas	Rogers, John
*Parsons, William	Rogers, John B.
Paine, Daniel	Rogers, John G.
*Peabody, Joseph	Rogers, Mrs. J. H.
*Peabody, Mrs. W. B. O.	Russell, Nathaniel
Peck, Allen O.	Ruthven, Miss Marian
*Peele, Willard	Sabine, F. M.
Peirce, Henry A.	Salisbury, Samuel
Perkins, Francis	Saunders, Mrs. Elizabeth
Perkins, Mrs. Francis	Savage, James
Perkins, Thomas H.	Sawyer, Samuel, 2d
Pettes, Henry	Scripture, Mrs. Isaac
Phelps, Mrs. Abel	Seaver, Benjamin
*Phillips, Mrs. John	*Seaver, Charles
Phillips, Jonathan	Seaver, George
Phillips, Stephen C.	Sewall, Mrs. Amy P.
*Pickman, Dudley L.	Sewall, Daniel
*Pickman, Benjamin T.	Shaw, Francis G.
Pickman, W. D.	Shaw, Lemuel
Pierce, John B.	*Shaw, Robert G.
Pierce, S.	Shaw, W. C.
Piper, Solomon	Shove, Jonathan
Pray, Lewis G.	Smith, Mrs. Amos
Preble, William P.	Smith, Mrs. D.
Prentiss, Charles G.	Smith, Joseph M.
Prentiss, John	Smith, Melancthon
Prescott, Oliver	Southwick, Philip R.
*Prescott, William	Spooner, W. B.
Putnam, Mrs. George	Spooner, Mrs. W. B.
Putnam, Philemon	Sprague, Noah P.
Quincy, Josiah	*Stanton, Francis
Quincy, Josiah, Jr.	Stearns, Henry
Rantoul, Robert	Stebbins, Mrs. Horatio
Read, James	Stebbins, Festus
Rhoades, Stephen	Stephens, Nathan
Rhodes, James T.	St. John, Samuel
Rice, Mrs. George F.	*Stone, Lowell M.
Rice, George T.	*Story, Joseph
Rice, Henry	Sturgis, William
Richardson, James B.	Sturgis, William, Jr.

*Sullivan, William
 Swan, Daniel
 Sweetser, Samuel
 Swett, Samuel
 Temple, H.
 Thayer, Mrs. Christopher T.
 Thayer, Joseph H.
 Thompson, J. M.
 Thompson, Mrs. J. M.
 *Thomson, John
 Torrey, John G.
 Townsend, Henry B.
 *Tucker, Richard D.
 Tuckerman, Gustavus
 Tufts, Mrs. Nathan
 Wade, Eben
 Wales, Samuel, Jr.
 *Wales, Thomas B.
 Walker, Mrs. L. L.
 *Ward, Artemas
 Ward, Nahum
 Ware, Addison
 Ware, John
 Warren, George W.
 Warren, Mrs. G. W.
 Warren, J. A.
 Waterston, Robert
 Waterston, Mrs. Robert
 Waterston, Mrs. R. C.
 Wayne, James M.
 Weld, Daniel
 Weld, John D.
 *Weld, Mrs. Martha

Welles, John
 Wells, Mrs. Lucia
 Wells, William
 West, Nathaniel J.
 Wheeler, I. S.
 *Wheeler, Jonathan
 White, Charles
 White, Daniel A.
 White, Mrs. D. J. H.
 Whitmarsh, Samuel
 Whitney, B. D.
 *Whitney, Jonathan
 Whitney, Jonathan
 Whitney, Mrs. F. W.
 Whittemore, George
 Wilde, S. S.
 Wilkinson, Simon
 Willard, D. W.
 Willard, Mrs. D. W.
 Willard, Miss Polly
 Williams, David W.
 Williams, George F.
 Williams, Isaac
 *Williams, John D.
 Williams, J. D. W.
 Williams, Moses
 Willis, William
 Wood, Mrs. J. V.
 Wooley, Charles
 Worthington, William
 Wyman, James K.
 Wright, John

FOURTH LETTER TO PARISHES.

FRIENDS:— My third letter closed with the promise of another, having reference to “the sphere of the pulpit,” a more vexed question, if possible, than even “the sphere of woman.” And in the opinion of many, these two spheres lie side by side, if indeed they do not traverse each other, the pulpit being assumed as open to the advancing steps of woman in pursuit of her “rights.” But at this “delicate topic” I only hint; and proceed to speak of the pulpit in reference to its freedom, and its appropriate subjects.

Every one knows that this has been one of the active causes of discontent and division between pastors and people. No one cause, perhaps, has done more to bring about the present unsettled state of the “settled ministry,” than a difference of opinion as to the range of subjects properly belonging to the pulpit, and the right of the preacher to meddle with those which, as many say, are none of his business. And this significant phrase, “none of his business,” may indicate the first inquiry on this subject; namely, whether it be meant that a minister is precluded, by the fact of his being a minister, from expressing any opinion, or showing any interest, in matters which are not strictly ecclesiastical or professional. By pronouncing them none of his business, do you mean to say that he has no right to think of them, to care for them, or say a word about them? “O no!” you say; “we only mean that he must not carry them into the pulpit; he may think and speak as he pleases anywhere else.” Thank you, kind friends, for so much; we are indebted to you for a liberty which all men possess, and are glad to know that we belong to the common family. But let us make sure of this. We certainly have

heard many a minister complained of for *talking* politics, temperance, abolition, &c. "For is he not a minister? And if he gives an opinion in these matters, does he not take sides? Does he not throw his influence against our good, conservative deacon, and encourage and embolden that meddling reformer? We called him to be a minister, not a talker, lecturer, voter, or a busybody in other men's matters. Let him be quiet; he may have his opinions, and his feelings, as he calls them, but let him keep them to himself, and not be for ever talking on subjects that he knows nothing about, and that don't concern him."

Ah, luckless minister! His sphere dwindles to a point. It is the pulpit, and the pulpit only; and this, as we shall see, with some limitations. Nowhere else is he in place, if he venture to speak of anything but "religion." Not that men are particularly fond of that theme, or will talk freely upon it, — unless it be of the filling and selling of pews, and the taxes. In the parlor, in the street, in the conference or the lecture-room, a minister must be very careful what he says, and how he says it. What any other man says, and how he says it, is of little consequence. But all ears are open to the minister's voice, — he is watched by all eyes, and it becomes him to be exceedingly prudent and non-committal. If he give a decided opinion, or show a clear preference, it must be in favor of some, and against others; and Mr. Smith may stay away from church, and Mr. Jones may refuse to pay his tax, and Mr. Johnson may go over to the Orthodox, convinced now that he has been in great error.

I am not writing in irony or jest, but in soberness and truth. I have reason to know that this is not an exaggeration. Of course it is an extreme, and not to be taken as an average case. Yet I am inclined to think it is the side to

which most parishes have tended, within the last few years. There has been a preponderance of injustice and weakness in the way in which the many have talked about the liberty and duty of ministers ; and it is due to the dignity of the ministry, as well as to the health of parishes, to speak of it plainly. On the other side there is also much to be said, and frankly admitted. But this comes first, in a letter to the people. They must consider how far they mean to press this matter ; to what extent they mean to assert their own rights and liberties, and deny or restrict the rights and liberties of a class, who did not suppose they were to disfranchise or unman themselves by entering the ministry. Depend upon it, friends, by pursuing any course that will lead to such an impression, or create such an apprehension, you will keep out of the ministry many who would otherwise enter it, particularly the high-minded and strong ; while you will multiply and embitter the causes of alienation and division in parishes heretofore harmonious. There are three things in danger of being forgotten here ; — first, that preaching on the relations of society, on the prevalence of vice, the obligations of government, and the character of rulers, is no new practice, but as old as Christianity or the Bible ; next, that, by attempting to exclude these topics from the province of the Christian ministry, you do practically, as far as you can, cut ministers off from all opportunity of exercising the rights allowed to every other class, even the most ignorant and depraved ; and then, that the liberty you grant even in the pulpit, and in regard to the Gospel, is of a very restricted kind, and made to conform to this or that man's idea of the Gospel, his prejudice, interest, or comfort, rather than the preacher's own sense of duty and accountableness. Allow me to say something with reference to each of these points, hoping to keep

in view the encroachment and danger of each party equally.

Political preaching, in the literal and strong sense of the word *political*, is not common, — not nearly as common as it once was. It is not desirable, nor often, if ever, defensible. The pulpit was not designed for it, the Sabbath is not the time for it, nor is it the preacher's province, nor the purpose or desire of the people who call him. It is not only true that he cannot teach them much on political subjects, it is also true that they expect and wish to hear something else. They wish to give one day in the seven, at least, to other thoughts and different themes. They desire, if they have any sense of sin, to be addressed as sinners, and not as politicians, — to be told of spiritual danger and duty. They should be allowed this privilege, and met in this want. None who crave the bread from heaven should be put off with what is to them a stone; and if any prefer the stone, they are the very persons who need a different appetite and better food.

I am saying this on the supposition that the preaching called "political" — a vague word, convenient for use or abuse — is strictly such, in the worldly and earthly sense. All that relates to party and the strife of party, a hot election, a treaty, a tariff, or bank, or railroad project, we deem wholly inappropriate to the pulpit and the Sabbath. We can understand neither the taste nor the piety, or sense of responsibility, of the preacher who compels his people to listen to harangues on these and like topics, nor do we believe that many are in the habit of doing it. It may be done on Fast-days, when there is nobody to hear or care; and even then we can imagine a more profitable use of time. It is one thing to preach politics, and another to preach the Gospel in such a way that politicians, like all

other men, shall be made to apply it to themselves. This last we hold to be not only within the sphere, but the clear and positive duty, of every minister. As we have hinted, there is a use of the word "political" which is unauthorized and censurable. When men use the term to cover up their misdeeds, when, as politicians and partisans, at home or in legislatures and Congress, they violate truth, faith, justice, and mercy, and set their own law, enacted perhaps by a small majority, in subserviency to leaders, and angry if not intoxicated temper, above the law of God, — and then declare it is none of the preacher's business, being only "political," — they deserve the reprobation of all good men; and should hear such sentiments and truths in church, if they venture there, as will make them remember that there is a God, and a judgment to come. And they should be left in no possible doubt as to what is meant, or how to apply it. They should be made to feel that vice and sin *are* the concern of the pulpit and the preacher, — that it *is* his business to interpret the law of God, and apply it to everything, — and that, talk as they please about the province of religion, they can never get out of that province, nor find a nook or corner, an assembly or committee, a congress or council, where there is any darkness that will hide the workers of iniquity from the all-seeing eye or the awakened conscience.

This kind of preaching we hope will never cease. And it is to this that we referred, in saying it was not new, but as old as the Bible. Indeed, the Bible contains specimens of preaching more political than this, and more severe and personal than may become one who is not a prophet or apostle, bearing a special commission, and sent to particular rulers or nations for a declared purpose. The Bible is not exclusively religious. It contains the history of a na-

tion, its code of laws, its civil and social constitution. Nor is the New Testament, our own canon, commission, and guide, without precepts that "meddle" with governments and rulers. Passing by the fearless rebukes of Him who spake with authority, we see in the Acts of the Apostles how such men as Peter, John, Stephen, and Paul understood their duty and discharged it,—with what boldness they spoke before the highest council of the nation, rebuked the proud rulers and stiff-necked people, and, in a case not unlike some in our own experience, calmly said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." And has not every age borne witness to the same fearlessness and faithfulness, in men making no peculiar claim to inspiration or authority, but speaking in the name of God, as ministers of Christ, to all in power and place, boldly and unsparingly? In every important revolution of religion or government, in the days particularly of Luther, Cromwell, and John Knox, how did the whole body of the clergy take sides, and bear down upon their opponents, —maintaining the right to oppose tyranny, and the duty of obeying God rather than men! True, they were condemned for this course, as they are now, and more bitterly and angrily was such interference denounced by each party as it touched *them*. For you will please to observe, it is not so much the fact of such preaching as its complexion, its leaning this way or that, for our side or against us, that makes its sinfulness, and causes the indignation. Who ever heard of preachers being blamed for defending the right cause, preaching *against* political preaching, or laboring to reform the reformers? In all great crises, the people, and the rulers themselves, are wont to call upon the clergy to defend the right, and pray,

if they do not fight, for freedom, deliverance, and victory. If we remember right, even a Governor of South Carolina invoked the clergy of that loyal State to uphold the doctrine and duty of nullification, in a certain contingency. Sure we are, that during the Revolution, and under the Continental Congress, many such calls were made by those in authority. Every one remembers Webster's eloquent demand upon "the pulpit," at Plymouth, in opposition to the slave traffic. And when ministers are not only reproved for saying anything at all, but told of their ignorance and utter impotence, — a charge somewhat inconsistent with the invective heaped upon them for abusing their power, — it is well to call up the memorable words of the elder Adams: "American Independence was owing more to the republican views of the clergy, and the weight which their opinions had with the people, than to any other cause."

Thus much for the first consideration, — history and example. Of the measure of right or wrong in any case, we attempt not to judge. We only protest against the charge of innovation and unprecedented interference, on the part of the clergy; and against this extreme sensitiveness, and hasty, partial judgment, on the part of parishes. Be more just, good friends. Be willing to discriminate between preaching politics, and preaching the Gospel in a way that compels political consciences, perhaps your own, to take it home, and call it "personal." No preaching is worth much that is not personal. Religion must become personal, or it is nothing. And religion should control politics, commerce, trade, and all else. If dispensed in a Christian spirit, accept it, let it strike where it may. If the spirit be not Christian, not temperate or kind or just, not even religious, rebuke it, mildly, but faithfully; and if it cannot be corrected, and cannot edify, deal with it as you best can.

But let it not provoke a hasty separation, or set you against the ministry, or keep you from the house of God.

For the present, farewell.

THOUGHTS ON "COMMON PRAYER."

WHATEVER may be the advantages of a Liturgy, there is no likelihood that such a form will come into general use in our congregations. But may not the Common Prayer to which our churches have been so long accustomed, and so much attached, be made better? Are there not faults and defects too frequent in this mode of public worship which can and ought to be avoided? Might not our clergy give to their extemporary devotional services a higher tone and character, and so secure the most important benefits of a Liturgy without impairing their freedom and earnestness by its forms?

When one has had the privilege of union in public prayer with some gifted and saintly man, who bore upward the hearts of the people and gave fit expression to all which piety offered or want desired, has not this been felt to be as good a service as any Liturgy could have helped him render, if not a better? In the use of prepared forms on the open book there may be a sense of security from whatever might hinder, offend, or give pain; but might not the same end be attained, as far as it can reasonably be asked, by a more perfect preparation and more vigilant care in the mind of him who ministers in divine service? Would the congregation but set their own hearts in order before they assemble for worship, while they who are to serve at God's

altar are as solicitous to make ready themselves to pray aright as to preach well, our congregational forms of Common Prayer would answer their great end, and leave little to be supplied from any Liturgy.

It is not intended now to discuss the general subject to which the above remarks relate, but rather to specify a few particulars of what seems to need correction in ordinary practice in the divine service as conducted in Congregational churches.

Usage has distinguished three separate exercises of devotion in our form of worship. The introductory, the principal or long prayer, and the prayer after sermon. It is obvious that the first should include whatever is preliminary, and nothing more, and that with this should terminate everything which is preparatory. Yet how common is it for this office to recur again in the next, and even to occupy a large part of it! The offering is kept back and delayed, while God is still supplicated to put us in a frame to make it as it ought to be. Surely the minister has a right to take for granted some suitable preparation for worship, on the part of the people, privately begun, and he may properly confine to a Collect whatever of this nature befits the opening of divine service. Those whose hearts are already moved within them do not need a long preliminary exercise to awaken devout emotions. And for the rest, it can them avail little.

It is not enough considered, that, in the idea of the worship of God, much more is comprehended than supplications of any kind. We come into the house of the Lord to adore him, to praise him, to express our thankfulness for his goodness, our trust in his mercy, our submission to his will. Our worship should be a response of our love to the thought of his perfection. It should declare our sense of

the Divine glory, no less than our feeling of our own unworthiness. We should not only beg to be filled with the spirit of devotion, but pour forth that spirit itself from hearts already glowing with its fervor. Without question, a large space in every form of prayer will very properly be occupied by petitions. The variety reasonably required in such exercises may sometimes admit of their predominance in any particular office. But we must never overlook the other elements which equally belong to a genuine act of homage to the Infinite God.

May it not occasionally be complained, that public prayers assume a didactic character, and seem as if addressed to an assembly for their instruction in duty, rather than to God to procure his blessing? Nothing can be more unsuitable or more alien to the nature of worship. Communion with God is what alone we seek in prayer. Into that exercise we are to bring no ethical inculcations. The language which befits our ignorance, sinfulness, and infirmity, when it enters into our prayers, does indeed help to prepare the mind for a reception of all divine influences, and the acquisition of all knowledge and virtue. But what is more than this should be drawn from the sermon.

Confession of sin must make part of our Common Prayer, and a most necessary part. But are we not, at times, made sensible of too much particularity in this? The acknowledgments seem then to be taken out from the province of secret devotion, and to express what the individual worshipper does not warrant another to utter as in his name. The contrition and repentance which confession of sin is meant to signify, do not require such specialties in a penitential office. And may not confession itself degenerate into insincerity and formality? May it not become false by overstatements and exaggerations? The simplicity of

humble truth can nowhere be more essential. Much may be left to be supplied by the individual conscience in every public prayer.

An act of fealty to God does not exclude, but rather imply, the presence of every right affection towards our fellow-men. Hence the heart is not fully satisfied with a prayer offered in behalf of a congregation, into which enter no words significant of common sympathies, common obligations, mutual good-will, and a warm desire that every blessing we ask for ourselves may be granted also to others. It is at once natural and scriptural, that our intercessions should be offered up for all men. And that public worship is not what it should be which gives no utterance to what is of deep interest to our common humanity, which has no pleading for the redress of wrongs, the succor of the needy, the help of human misery in all its varied forms. But may not too easily this part of our common prayer admit what partakes more of the unsanctified passions than of the pure affections? May not the fault be justly found with some of the language of seeming intercessory devotion, that it asks God to take part with our selfishness, our indignation, our prejudices, and begs of him a blessing in unison with our partialities, and, perhaps, a curse on our enemies as if they were his own?

A common prayer for a people assembled before God in an act of worship should take no coloring and contract no taint from what is of the earth, earthly, what belongs to the levities and vanities or to the passions and interests of a merely secular life. It should be instinct with humanity, like the prayer of Christ, while, as in his person, the human is commingled with the divine. It should lift up the soul to heaven. Its every word should be selected with holy care, and uttered as into the ear of God. There should be

nothing low and without becoming dignity and gravity, — nothing which could offend the purest taste any more than the most delicate piety. But as far as possible should be removed from it whatever bespeaks an ambition to shine, a display of literary niceties and the elegances of speech. A prayer has not been all right which can be talked about when finished. Its proper uses are too spiritual and too heavenly for this. If it carried up the heart with it to God, it was too deeply felt to become a topic of discourse. The true Liturgy is what we can employ to express the devotion which burns within the soul. The forms which do not move us to pray in sympathy with them may be sublime and beautiful in themselves, but for us are dead.

MEETINGS OF THE EXECUTIVE COMMITTEE.

At the regular meeting of the Executive Committee in March, held on the 20th of that month, Calvin W. Clarke, Esq., of Boston, was unanimously elected Treasurer, in place of the late Hon. Henry P. Fairbanks. Arrangements were made for Mr. Clarke to have the Treasurer's safe and desk in the Rooms of the Association. It is hoped that this will contribute to the convenience of all who may have business with that officer.

A letter was read from Professor E. Wentworth, of Dickinson College, Carlisle, Pa., asking that our publications may be given to the library of that institution, and the Secretary was authorized to forward them as desired.

It being understood that Worcester's Bible News, Channing's Thoughts, and Miles's Gospel Narratives, were out

of print, the Secretary was authorized to have one thousand copies of each of those works printed.

The President, Rev. Dr. Lothrop, was invited to repeat, the next Sunday evening, the address he gave at the opening of our rooms.

April 10, 1854. All the members of the Executive Committee were present at the meeting held this day.

A letter was read asking the attendance of some delegates from the Committee at the Western Conference of Churches, to be held in Louisville, Ky., in May next, and it was voted that the Committee be represented in that Conference, and that the appointment of delegates be left with the President and Secretary.

A letter was read from Rev. William D. Haley of Alton, Ill., giving an account of the revival and growth of the Unitarian Society in that place, amid circumstances and hopes of great promise. It was voted to appropriate one hundred dollars in aid of that Society, as an expression of our interest in its success.

The Committee voted to publish the address delivered by Rev. Dr. Lothrop at the opening of our rooms, and that it be distributed as one of the Tracts of the Association.

There was a second meeting in April of the Executive Committee, held on the 24th of the month, at which all the members of the Board were present. It was called to make arrangements for the approaching twenty-ninth anniversary of the Association ; and after much deliberation a plan was adopted for the exercises of that occasion.

May 22, 1854. All the members of the Executive Committee were present, except Mr. Briggs of Salem. Ar-

rangements were made with Rev. Henry Emmons, of Vernon, N. Y., to act as colporteur in Central New York. Copies of our publications were voted to the libraries of the Atlantic and Pacific Mills, in Lawrence, Mass., and to the Brooklyn Athenæum, in Brooklyn, N. Y.

The Secretary then read his Annual Report, which was unanimously adopted as the Annual Report of the Executive Committee.

EXTRACTS FROM LETTERS.

WE have marked a few sentences from a letter lately received from an esteemed correspondent, who has called our attention to the importance of establishing a Unitarian Society in the town where he resides. It is a place which contains several thousand inhabitants, and is remote from any Unitarian society. It has many who sympathize with our views of religion, and who, if collected from the other societies among which they are now divided, would form the nucleus of a good parish. Of the general character of the town, and of the probable effect of a Unitarian society, the writer says :—

“The type of personal religion in this community is marked by the peculiar excellences and defects of the Trinitarian scheme and spirit. Religious observances and assemblies are attended with commendable zeal, and charitable and religious objects are well patronized. If I am correctly informed, the standard in business and the daily life is not so high. A formal connection with the church is popular, and is conceded to be one of the best passports to the patronage and respect of the people. It is perhaps to be expected, in view of such a state of things, that some will

have 'the form of godliness without the power thereof.' Here is a potent cause of indifference or hostility to the Church. Signs of the prevalence of sceptical tendencies are already manifest. How far the popular systems of religion are responsible for this, I cannot say, but am confident that they are often as much the rock of offence as the simple evangelical truth. What agency promises to correct this better than a Christian Unitarian society? I would not be understood as condemning a fault, but rather as indicating a deficiency, which a church of our faith would help to supply."

Nothing, we conceive, is gained, but much is lost, to those great religious, moral, and social interests, which are precious to every community, by the establishment of a Unitarian society in places where it would cripple other parishes, or where it can sustain only a weak and feeble existence. Our common Christianity has interests far dearer than the interests of a sect; and we have repeatedly advised against steps for the immediate formation of a liberal society, if it must endanger religious institutions already established. But the case which our correspondent presents is not of this kind. He refers to a community large and wealthy enough to support a Unitarian society in addition to those now existing, and the hints he offers in favor of such a movement are significant and weighty. We would not labor for the extension of Unitarian Christianity if we did not believe that the type of Christian character, in every community, is more complete and symmetrical by the influence of a Unitarian society. In regard to the two points particularly named in the above extract, we have heard our Orthodox friends bear witness to the good effect of Unitarianism in elevating the standard in business and in the daily life, and in saving many from scepticism and unbelief. Even from the commotion and strife which the formation of a new Unitarian society in an old community

generally creates, some ultimate good arises. Stagnant waters are cleansed, and unhealthy airs are dissipated, and the religious spirit of the place becomes, not only more generous, but more sincere and earnest. We trust the wishes of the friend who has kindly written to us as above will be crowned with success.

An esteemed clergyman in a neighboring State, writing to us encouraging words in regard to the plan of the Book Fund, offers some remarks upon the kind of books we need for general distribution. We quote as follows : —

“I think there is danger of our aiming too exclusively at one class of persons, and of shooting over the heads of the common people. The books already published by the Association are of great value. It would be difficult to find a series of publications which, in power of thought, precision, clearness, and beauty, are equal to them. But, for popular effectiveness, we want, in addition to these, another class of books, short, pointed, and practical tracts, not essays. Can we not call upon narratives and fiction to aid us in our work? The great power of the Bible over the common mind lies in the fact that its teachings are robed in flesh and blood. Piety, whether as a sentiment of devotion or a principle of action, is expressed through, and illustrated by, living characters and personifications. Hence the great value to be attached to religious biographies. For this reason, it seems to me desirable that we should have a series of brief, spirited, popular sketches of our eminent men. We can gain the popular mind only by popularizing our literature. We want a volume for the homes of our mechanics and farmers.”

We thank our friend who has sent us the excellent letter from which the above extract is taken. There can be no question that we greatly need the class of books which he has named, and we are not without hopes that something may be done before long towards supplying the want.

We have received many letters of a kind of which the

following is a specimen. For obvious reasons, we suppress names : —

“ In reading the *Christian Inquirer*, I noticed an article relative to the American Unitarian Association, and learned that you, the Secretary, was desirous of becoming acquainted with Unitarians that were living in places where no society of that name exists, that you might aid them by sending them tracts, and by an occasional correspondence.

“ I shall be glad to have my name added to the list. I have long believed the Unitarian doctrines, long before I had any idea that they were Unitarian, — a discovery which I did not make until a friend lent me a discourse by the late Henry Ware, Jr., containing a statement of the Unitarian faith. We have no Unitarian society in this place. I do not see much prospect of having one, though there are quite a number of persons residing here who sympathize with our views. I mean to distribute among them some of your books, and I hope something good will come from scattering this seed. I see that your Association propose to engage more earnestly in the work of book-distribution. From my own experience and observation, I am convinced you cannot do a better work. I take the liberty to send you the humble offering of a poor man to aid this object, which I shall follow with my daily prayers. Cut off from church privileges as I am, and surrounded by those who shun me as a heretic, I cannot tell you how much I enjoy the reading of any tract or book that pours into my soul some new light and sympathy from our precious faith. How have these works endeared my Sabbaths and my private hours to my heart! They have strengthened and quickened me, and made me resolve to be a better disciple of our common Master in heaven. If you can find time to write to me, I shall be glad of your sympathy, and I will make the best use of any of your publications with which you may favor me.”

Having replied privately to the writer of the above, our only object in referring to this letter is to express publicly the pleasure which such communications have given us.

It is one of the most agreeable results of the position we occupy, that we have made the acquaintance of so many unseen and scattered friends. Some are students in colleges, some are teachers in private families, some have gone forth to pursue business occupations in distant communities where our views of religion are little known, some are pioneers in the new settlements in the West. Were there visible wires to represent all the currents of sympathy that centre at the rooms of the Association, no telegraphic station would have more lines radiate from it. Often have they transmitted to us words of courage and strength for which we have been thankful; and if they have not borne to others sincere sympathy and affection, it must have been only in consequence of some defect in the transmission.

We are glad to be able to give the following letter entire:—

“Milwaukee, Wis., June 7, 1854.

“REV. H. A. MILES, D. D.:—

“Dear Sir,—Before leaving Boston for the West, I promised, as soon as practicable, to give you some account of this new field of Christian labor. I will attempt now to do so.

“I came to Milwaukee last January by invitation of a few men, who, desirous of re-establishing a Liberal church here, had a few months previous subscribed about five hundred dollars towards the support of preaching for a year. The Sunday after my arrival I preached in the court-house,—where we still hold our services,—to an audience of forty-five persons. Since that first Sunday the number of worshippers has doubled, and at present there are from seventy-five to a hundred in regular attendance.

“A few weeks since we organized a Sunday school, with seventeen scholars for the first day. It now numbers twenty-five, with the certainty of a speedy increase.

“There seems to be a growing interest of the right kind in our services, and a steady determination to establish a Christian church in Milwaukee.

"I can say little more of our actual condition, or of my own success thus far. Of the latter, it is not yet time for any one to speak, least of all for me. If faithful and attentive hearers, kind words and many kind deeds on the part of those with whom I have intercourse, can be considered as indicating a true and real interest in the object which brought me here, then certainly I have no cause to doubt that we are in the way, at least, of a sure success.

"The former history of Liberal Christianity in Milwaukee, I think, must render immediate apparent success less sure than the same amount of Liberal material would seem at first to warrant.

"The Unitarian Society was organized here about twelve years ago. At the time of its organization, or soon after, it built a neat little church, and invited Rev. Wm. Cushing to become the pastor. He commenced his ministry in 1842, I think, and in about two years was succeeded, in 1844, by Mr. Lord, whose somewhat brilliant career as pastor and preacher closed in 1847. He [was] shortly followed by Rev. W. P. Huntington, who labored with more zeal than apparent success, until the summer of 1849, when, with the close of his ministry, the naturally discouraged efforts of the society to sustain itself were given up.

"Three ministers in six years are two too many for the good of any society, especially for any Liberal society in the West. This fact receives additional significance, when, as was the case here, the close of the last pastor's labors is immediately followed by a disadvantageous sale of the church and lot on which it was built, to pay a demand of one of the most prominent members of the society. It is also unfortunate for the good name of our cause, as well as somewhat ominous, that the three ministers above named all *left the profession* in this place. This was also the case with the Universalist minister who labored longest and most faithfully with his people here. I am happy, however, to say that *he*, with some of his former society, are now among my very best and most constant hearers and kindest friends.

"The facts now referred to have had their natural tendency to create a distrust in the stability of any church started by Liberal Christians. Of course the worst feature of this distrust has been

that many warm friends were disheartened, while others, who were at first inclined to assist a society whose start seemed so propitious, understanding little the real causes of the failure, now abandoned it altogether.

"It would not be right to give further details suggesting particular causes of the disaster whose effects have been for so long a time painful to all who have had the good of living Christianity in this place at heart. But *true men* never lose hope; they only postpone their efforts to a coming day, when they appear again fresh and strong as ever. So it has been here. After waiting four years, last October some of the old friends of practical spiritual religion, with several new ones, set on foot the movement that has resulted thus far in the re-establishment of regular religious services, and a Sunday-school, as above stated.

"Our prospects are, all things considered, very good. The disadvantages arising from former failures may be entirely removed by patient work for present and permanent success.

"We have a small Sunday-school library, which we hope soon to increase. There was also left, in the hands of the Trustees, after paying all demands, some five hundred dollars, from the sale of the church and lot. This sum has increased to seven hundred dollars, which may at no distant day be a great assistance in the purchase of a new lot for a church. Since I have been here, the society have increased their subscriptions to seven hundred dollars to meet the expenses of the current year, which, with the help they are quite sure of, will meet all the demands of the year, so that there may be no drawback to a steady progress. At the opening of our meetings a melodeon was purchased, which, for the room where we meet, answers a very good purpose as instrumental accompaniment in singing.

"Before coming to Milwaukee, I informed myself as well as possible respecting the city and the actual condition of Liberal Christianity here, and I was induced to commence my work as a Christian minister in this place, amongst other reasons, because I was satisfied that in time there might be here established a firm hold for the Liberal faith. And as I go on in my labor from day to day and week to week, learning more what are the elements

of Western life and character, and observing more carefully the under-currents of thought and feeling, this belief is strengthened. I know very well that true, practical, spiritual Christianity cannot be brought at once effectually and extensively to bear upon the people about me. Besides the particular drawbacks to our cause, the whole tendency of Western life, *at present*, is leading from, rather than towards, any institutions of religion; but for this very reason the simplest institutions will be the most readily adopted, for in religion, as in everything else, nothing is so much demanded by the people as reality. Besides, we know that the strife for wealth now going on cannot last for ever; and when the day to *spend* for noble ends comes, let the friends of Liberal Christianity be sure that, as far as possible, there be already provided channels in which may flow the great streams of wealth which, in no distant day, will be at the disposal of those who stand ready to receive and use it, for the mind, the heart, and the soul.

“The Western people are most generous when they get time to be so. It seems to me, then, that in any of our large Western towns where there is the smallest chance of beginning, with a little prompt, hearty aid for a few years, the greatest success is certain.

“Here is Milwaukee, now containing thirty-five thousand souls, increasing every year at the rate of from five thousand to ten thousand; increasing also in wealth and facilities of communication with the North, West, South, and East, — from all quarters, indeed, there will soon be the amplest means of communication by railroads and steamboats.

“As I go about the streets of this town on these beautiful spring days, watching with amazement a growth that can be seen and felt in every direction, I find myself constantly recurring to the question of the intellectual, moral, and religious destiny of a city sure in a few years to be equal in population and wealth and beauty to the present ‘Queen City’ of the West, Cincinnati; — then, in a generation or two, perhaps when the minds I am now trying to get into the right way of religious training in our Sunday school shall be in their prime, to contain half a million of souls, with more wealth and power than we can estimate, — *whose*

faith, I ask, shall be the faith of this people? What spirit shall permeate their life? Ought it not to be — shall it not be — the simple, the pure, the practical, the spiritual faith of Channing and Ware? — Christianity, applied to the lives, the hearts, the consciences of the men of this and the coming age? I may be unjust to other denominations, but the more I see of the way in which they build up churches in the West, as everywhere else, the more sure I feel that Liberal Christianity in some form, or no Christianity, is the great alternative in this country. At least for me there is this to do, — with an eye ever resting on that great future hurrying upon us in the West, and with faith in the God who governs all things for the best ends, to ‘work while the day lasts.’

“In Christian fellowship

“I am yours sincerely,

“F. A. TENNEY.”

STATISTICS OF UNITARIANISM.

A WRITER in the May number of the *Christian Examiner* has brought together some interesting facts on this subject, which we have permission from him and from the editors of the *Examiner* to reprint. He briefly reviews two recent works which speak of Unitarians and Unitarianism, the first by Rev. J. H. Grandpierre, a French clergyman, who represents Unitarianism as in the last stages of decline, and the second by Rev. Flavel S. Mines, a convert to the Episcopal Church from Presbyterianism, who regards Unitarianism as so progressive, that he thinks “Unitarians may lie on their arms without striking a blow, and confidently await the issue.”

Amid this conflicting testimony as to the actual state of

Unitarianism in this country, the writer in the Examiner thinks it well to gather up the facts in the case, and to make a true exhibit of our present condition. After enumerating our benevolent societies, periodicals, and theological institutions, the article proceeds as follows : —

“ The strength and influence of Unitarianism cannot, however, be estimated by such statistics as these. Its practical effects enter also into the question. Whatever may be said by friends, as well as by opponents, about our short-comings, the practical and indirect effects of Unitarianism are not such as authorize the terms of disparagement sometimes applied to the ‘ narrow influence and small results of the Unitarian movement.’ To some of these practical effects we propose now to refer. One important class of these has reference, not only to the number of noble and beneficent enterprises which Liberal Christians have supported and fostered, but to those which they have originated. It is not necessary to exaggerate the importance of individuals, who usually are acted upon by influences around, who anticipate others less than is commonly supposed, in order to rightly appreciate those who are regarded as the founders of reformatory beneficent institutions. The Liberal party has furnished, to say the least, its full proportion to their ranks. Dr. Worcester gave birth to Peace Societies. The Temperance movement derived its first impulse from a body of men the majority of whom were of our faith. We do not disparage other sects or other men when we say, that to Horace Mann, now President of Antioch College, the first Secretary of the Board of Education in Massachusetts, and to Edmund Dwight, the cause of elevated education in New England owes its first impulse. The first Institution for the Blind in Massachusetts was established and richly endowed by Hon. Thomas H. Perkins, and until this day remains under the charge of Dr. Howe, well known in Europe, as in this country, as the friend and advocate of every good cause. Nor are these the only Unitarians towards whom the blind have reason to be grateful. Of the institution for the instruction of the blind in Philadelphia, Mr. John Vaughan, an eminent and zealous Unitarian (says his biographer), was emphatically the founder.

"Miss D. L. Dix, who has spent several years in visiting prisons, and who, by her memorials addressed to different State legislatures, has procured the erection of several State lunatic asylums, was the personal friend of Dr. Channing and a member of his church. The first asylum of the kind in Massachusetts for the orphan children of seamen will owe its origin to a large sum recently left, to accumulate for twenty years, by one of our faith.

"The first Sunday school in New England was that commenced in Beverly, Mass., in 1810, by two young women, and subsequently merged in the Sunday school connected with Rev. Dr. Abbot's society. The first one established in Boston was in connection with the Rev. Dr. Lowell's society, in 1812. Both of these, as well as one at Cambridgeport, connected with the church of Rev. Mr. Gannett, preceded the first Sunday school established by the Trinitarians of 'Christ Church,' which was instituted in 1815.

"To the Unitarian body belongs, especially, the honor of having originated and established the Ministry at Large. On the 5th of November, 1826, Dr. Tuckerman entered on the duties of what he called the Mission to the Poor in Boston. December 2d, 1826, 'in a painter's loft, under naked beams, surrounded by plain walls, the wind whistling through the casements, he preached his first sermon,' to a mere handful of hearers. At the end of a year he had made nineteen hundred visits; and one hundred and seventy poor families were connected with him as their minister. In six months more, two hundred poor families stood to him in this relation. Not until several years afterwards was there in the United States any institution like that which he thus founded.

"Nor need we go back to the past to see that Unitarianism has some vitality.

"The religious instrumentalities now existing and employed by Unitarians present many encouraging features. Our Sunday schools will compare advantageously with those of other bodies, in all respects. They are considered as necessary auxiliaries to our religious societies.

"In 1845, Mr. George Channing, the Domestic Missionary of the American Unitarian Association, estimated the whole number of Sunday-school scholars in our body to be 27,000; and of teachers, 4,800.

"The ministry to the poor is still in successful operation. Established, as we have seen, by Dr. Tuckerman, in 1826, it immediately awakened interest in our body, and when its founder left for Europe, on account of his impaired health, it was taken charge of by the 'Benevolent Fraternity of Churches.' Since that period, the spacious brick chapel in Pitts Street, that in Warren Street, and the stone chapel in Suffolk Street, have been erected by this association of Unitarians.

"The Suffolk Street Chapel was built at a cost of \$15,000. Eleven different clergymen of our faith have for longer or shorter periods been employed in this service. The children who have been connected with the Warren Street Chapel alone number about seven thousand, almost entirely of the poorer classes. The number of families connected at the present time with the two other chapels is five hundred.

"The last report gives the annual sum appropriated for the support of the chapels in Pitts and Suffolk Streets as \$5,808. The Sunday services held at these chapels constitute but a small portion of the useful instrumentalities employed by them. Evening and Sunday schools, evening lectures, teachers' meetings, sewing circles, schools for instruction in sewing, popular lectures on scientific and other topics, the procuring situations for those out of employ, the rescue of boys and girls from evil association, united temperance clubs, debating societies, the furnishing of books from the chapel libraries, occasional excursions to the country, instruction in singing, are all auxiliaries to Sunday instruction.

"The reports of the ministers at large are full of interest. One minister, Rev. Mr. Winkley, speaks of nineteen weekly meetings, of which he attends seventeen. Another, Rev. Dr. Bigelow, has distributed several thousands of useful publications, 'which bear the impress of no sectarian *mint*.' 'At times, whole days have been occupied by him with visiting. On one of

the winter days, twenty-four Sabbath visits were made, requiring a walk of from four to five miles.' 'Within that space,' he says, 'it was my lot to minister to nearly every state of suffering humanity;—to age and widowhood, the sick and feeble, the mourning and bereaved, the obscure and the solitary, the ignorant, frail, tempted, and erring; conditions aggravated for the most part by the pressure of want in some of its gloomiest forms.' Another still, Rev. Mr. Cruft, who is not behind either of those just mentioned in the kind or amount of labor which he performs, thus expresses his view of the great objects which should be paramount in all that is done: 'Giving alms is but an incidental part of the missionary's work. His great, all-absorbing work is with the *souls* of the degraded and lost; to fill these with the unsearchable riches of Christ, to bring them out from darkness to light, from the power of Satan unto God.' For this, 'he threads the lanes and alleys, beats the garrets and cellars, and ferrets them out and labors to come into personal communion with them.' The reports of Rev. Mr. Barnard, of Warren Street Chapel, contain the records of benevolent labors covering a wide field. The sum of \$4,000, though larger than usual, expended last year under his direction, saves to the city ten times that amount. No business man is more industrious than he is in his peculiar work. From five to six hundred children, 'whose parents are connected with no other church,' enjoy his ministrations on Sunday, and his friendly oversight during the week. 'We do not,' he says, 'desire the slightest interference with their religious opinions. The cause of our Master and the interests of civilization in such a matter as this, lay us under obligations which are superior to the claims, as they ought to be above the jealousies, of mere sectarianism.' Extracts as interesting as these could be supplied from the reports of the ministers at large who labor under Unitarian auspices in Charlestown, Salem, Lowell, Roxbury, Providence, Portland, St. Louis, and New York.

"We had proposed in this connection to reply at some length to the reproach,—it is made in the book of M. Grandpierre and in various other quarters also,—that Unitarians have never shown great interest in missions. We think we could show, that, though

there is much in the Foreign Missionary cause both to awaken and to excite enthusiasm, its results, especially in view of the vast means employed, have not been such as to disarm honest doubt about their comparative usefulness. We are not sure but that it could be proved, that, within a few rods of the banks of the East River in New York, whence the missionary sets sail, there exists as much of heathen darkness and wickedness as there can be found on the banks of the Ganges,—‘the benighted region’ to which he is bound. Other considerations might be presented, were one inclined, which we are not, to attack the missionary enterprise as conducted by our Orthodox brethren. A better reply to what is said by them of our remissness in these regards is this. ‘We believe with you in missions, but we differ from you about the best places for them. Let us pursue our objects without clashing. Surely our “missionary posts” are far enough apart for that. Our “mission stations” at Boston, Providence, Portland, and St. Louis need not interfere with yours at Bombay and Shanghai and on the coast of Africa.’

“Unitarians are sometimes reproached for the backwardness which they manifest in comparison with members of other sects, when appeals for pecuniary aid in behalf of worthy objects are made. Though we must regret that they have not done more this way, still the degree of failure and lack here is often greatly overstated. However difficult it may have been in some cases to raise even comparatively small sums for particular objects, however provoking such failure often is, we are confident that the pecuniary liberality of Liberal Christians, in Boston and New York, towards worthy enterprises, is not behind that shown by the members of other sects. To prove this, we need not point solely to Harvard University, as having received from this source, in forty years, over one million and a half of dollars; to the ‘Cooper Institute,’ endowed by one ‘Liberal Christian’ to the amount of some three hundred and forty thousand dollars; to the Lawrence Scientific School, endowed by Hon. Abbott Lawrence, also a Unitarian, with a sum equal to one hundred thousand dollars; to the Lowell Lectures,—that most excellent investment for two hundred and fifty thousand dollars; or to many public institutions

besides, associated with the names of Gore and Dane and Smith and Eliot and Thorndike and Lyman and Appleton and Lawrence and Grinnell and Graham and Munson and Perkins and Lowe and Brooks. We believe that the large benevolence associated with the names of these more conspicuous enterprises and men is largely imitated in less signal connections. There is scarcely a benevolent enterprise of any description, in any place where our faith is prevalent, which would not be seriously crippled were aid from its adherents withdrawn or withheld. Perhaps no better proof of the prominence of Unitarians in all benevolent enterprises could be offered, than that given by a glance over the list of officers of benevolent societies in Boston. Looking over a list of such which was published in 1848, without the slightest reference to such a conclusion, we find that, out of twenty-six charitable institutions of Boston, not connected with sectarian objects, fourteen, and possibly fifteen, have the office of their President filled by a Unitarian. There are not more than two or three, at the most, which do not count among their other officers those of 'the sect everywhere spoken against,' — sometimes 'spoken against' because of its supposed bad tendencies practically upon the community.

"The number of eminent men, public characters, writers, and others, who have adopted our views, has also an indirect bearing on our subject. Among those who have held high offices under our government, are three Presidents (including Mr. Fillmore), Christopher Gore, Commissioner under Jay's Treaty, Samuel Dexter, Secretary of the Treasury, appointed in 1800, Daniel Webster, Secretary of State, and Messrs. Wheaton, Everett, Bancroft, and Lawrence, who have represented our country abroad. The late Chief Justices Parsons and Parker of Massachusetts, and Eddy of Rhode Island, and Judges Story and Wayne of the United States Supreme Court, were Unitarians. Chief Justice Cranch of the United States Circuit Court, and Judge Curtis of the United States Supreme Court, are also of our faith; and the same is true of Judges Parker and Jeremiah Smith of New Hampshire, and of Judge Gilchrist of the same State.

"The two Senators of Massachusetts in our national Congress

are Unitarians, and so were their immediate predecessors. The office of Governor of Massachusetts, for the last thirty-eight years, has been held by Unitarians twenty-seven years. Of the *thirteen* judges of the Supreme Court and Court of Common Pleas of Massachusetts, seven are Unitarians.

"Among the eminent writers (omitting the large number of clergymen of our faith who have distinguished themselves as theological writers) may be mentioned, in the department of history and biography, Belknap, Tudor, Prescott, Bancroft, Sparks, Quincy, F. Parkman; in jurisprudence and politics, Fisher Ames, Webster, Sullivan, Nathan Dane, Judge Story, John Q. Adams; in poetry, Bryant, Longfellow, Sprague, Pierpont, Lowell, Tuckerman; in science, Bowditch, Dr. Prince of Salem, Peirce, Far-
rar; in elegant literature and criticism, Ticknor, the Everetts, William Ware, Prof. Bowen, George W. Curtis, Hillard, and most of the leading writers in the North American Review since its commencement. To this enumeration may be added various female writers, such as Miss Sedgwick, Mrs. Follen, Mrs. Child, Mrs. Butler, Mrs. T. Lee, Mrs. G. Lee, Mrs. Gilman, Mrs. Kirkland, etc.

"The weak point in the benevolence of Liberal Christianity undoubtedly is, that they have not given (compared with other religious bodies) so liberally towards objects distinctively religious, as they have toward other objects. It must be granted that there is some reason for this charge, and yet we suspect that, if all the sums given to importunity in aid of religious objects not exclusively Unitarian were added to those which many of our brethren contribute from time to time towards the building of distant churches, the deficit would be very much less than it appears. The want of interest which our body has shown in the two fields of religious effort occupied by our theological school at Cambridge and the Unitarian Association, is much to be deplored. A Liberal Christian, who thinks of the field already ripe for the harvest, — which nothing but denominational supineness, excusing itself oftentimes on the poor plea of dread of sectarianism, has prevented us from reaping, — cannot but wonder that these organizations have been so often allowed to languish on this account; yet

the whole truth should be stated. Neither the Unitarian Association nor our theological schools have been fostered as they should have been. Still, the one has received from Unitarians, since 1825, \$202,314, or an average of over \$7,000 annually, enabling it to employ 212 missionaries, and to print 20,000,000 pages of tracts; and one of the schools has been aided to the amount of \$90,000 or \$100,000; the Meadville theological institution receiving about \$40,000 in addition.

“The general view of the bearing of all these instrumentalities, influences, and facts on our condition and prospects as a religious body, does not authorize the disparagement with which the power and influence of Unitarianism are sometimes spoken of, neither is it discouraging. As regards this latter point, nothing is more apparent than the tone of increased confidence prevalent at this time in our ranks. It contrasts very much with that which was manifested only two or three years ago. Our outward condition on the whole justifies it. Our churches in Boston, though much affected by the removal of parishioners into the country, and diminished in number by the loss of one church edifice, under the operation of somewhat similar circumstances which have caused to our Orthodox brethren the loss within a few years of three of theirs, are, with scarcely a single exception, in a more prosperous state than they have been for a long time; and the same is true, we believe, almost universally, of the churches throughout New England. In distant places our cause is advancing. The societies at Chicago and Detroit, for some time languishing, bid fair to emulate those at Buffalo and Syracuse and St. Louis. In San Francisco the Unitarian society is quite promising. In the State of New York, all our societies, with scarcely an exception, are increasing largely. Within a very brief period two new societies have been established in the immediate vicinity of the city of New York; and since we commenced this article, we have heard of another having been gathered in Jersey City. Those already existing in New York and Brooklyn now number larger congregations, and exert a wider influence, than at any former time.

“These, and other facts of recent occurrence, are of an exceedingly encouraging nature. It may be, that, as an organized body,

our progress may be slower than we hope. It may be, that the great truths which we value more than sectarian triumphs shall have their progress impeded by the absence of a right zeal, which is in no degree inconsistent with the genius of our liberal faith, and in which we have heretofore been too much wanting. We would fain, however, cherish a hope that this will not be the case, and we think we can find, in some of the recent tokens of new and increased interest, some foundation for that hope.

“On two points we feel very confident, and think they could be established by facts. One is, that opposition and impediment from Orthodox quarters is one of the smallest of the obstacles now existing to our progress. Orthodoxy has enough to do to hold its own, without concerning itself with our movements. Its attitude is defensive, not aggressive; — not so aggressive, by far, as it was when it was resolved, some years ago, that an Orthodox church should be built in every village where there was a Unitarian one. We apprehend that, take our towns and villages through the country, our ministers find a very different state of things in this regard from that which existed some ten or fifteen years ago. We suspect the time has gone by, when, even during great revivals, anxious reference shall be needful to possibilities such as were wont to trouble now and then our more sensitive ministers. Though Orthodoxy is far from having lost its efficiency, yet it keeps very much within its own intrenchments; and so gives us a fairer field than we have ever had before. God save us from being slothful husbandmen!

“The other point upon which we feel great confidence, justified also by facts familiar to most, is, that our religious system has great advantages because of its remarkable power of adaptation to different minds. It owes this peculiarity not to its believing too little, — as some pretend, — but to the fact that a large body of belief necessarily covers more space than a small one, and has more points of contact. Thus in some of our parishes it is administered under forms to which few Orthodox men of the liberal school would object, while in other churches still, those who dislike even a leaning in the use of technical terms towards Orthodoxy, and who are pleased only with preachers who share this

feeling, are edified and content. Other ministers, most of them following mainly the bent of temperament and judgment in this matter, present Christianity under aspects not opposed to the prevalent tone of conservatism in their parishes, while others still draw around them congregations ultra and radical in their views; and all this happens, not because there is necessarily a reference that is cowardly or having an eye to popularity, but because, besides recognizing individual personal peculiarity, our system of faith itself is large and many-sided. No religious system presents truth under so many different phases as does ours, and, further, no denomination numbers among its adherents so many persons of different minds. It would be difficult to say what is the peculiar type of intellect, or temperament, or character, with which Unitarianism, we mean as a broad, liberal, generous system, most harmonizes. Of Calvinism the reverse is true. A Calvinistic congregation, whether found in Conservative Massachusetts or in the Western Reserve of Ohio, in Paris or Boston, in Glasgow or New York, seems to be made up of very much the same people. The type, the mould, is the same. It is not thus with the congregations of our faith, even where they are of long standing. In societies of more recent origin, especially out of New England, the opposite peculiarity is very observable.

"A member of an old, established Unitarian church in Massachusetts would be very much amazed at the diversity of training, opinion, sect, and generally of nation, represented in any one of our societies in the State of New York,—to say nothing of the congregations farther west and south. Trinitarianism has nowhere so wide a sweep. No denominational body offers so broad a platform for multitudes, each individual retaining more or less of peculiarity, to meet upon, as does Unitarianism. On another point we are equally certain. No other sect can deal as ours can with the great social and reformatory questions of the time. Its principles of Biblical interpretation, its loose organization, the entire absence of consideration about 'the interests of the denomination,' in short, all the peculiarities which cripple its power as a sect, give it a great advantage here. If the great body of earnest men and women, about whose radical and disorganizing principles

many are, not without reason in some cases, alarmed, are to be kept within the pale of Christian influence at all, we believe most firmly it will be by administrations which shall breathe the spirit of our distinctive faith as Liberal Christians. We believe, further, that if some of our conservative friends, who have the most to say of the radicalism and vagaries of certain brethren, knew of the service they are rendering in just this way, and to just such classes as those to whom reference has been made, — we believe our conservative friends would learn a new lesson, we will not say of charity, but of faith in the great, the various, the multi-form work which Unitarianism is adapted to do, — Unitarianism differing in some respects, it may be, from the type which it generally exhibits in Boston or New England.”

OBITUARIES.

DURING the months of March, April, and May, three persons have been removed by death from our household of faith, of whom full and feeling mention has been made in other papers and reviews, and the simple dates of whose earthly career we may here record.

REV. ALEXANDER YOUNG, D.D. was born in Boston, September 22, 1800. He graduated at Harvard College in 1820, and at the Cambridge Divinity School in 1824. On the 19th of January, 1825, he was ordained pastor of the New South Church in Summer Street, Boston, which relation he sustained until the day of his death, March 16, 1854. His funeral took place March 20, on which occasion a sermon was preached by his friend and classmate, Rev. Dr. Gannett of Boston, which, together with a discourse preached the Sunday following by Rev. G. E. Ellis of Charlestown, has been given to the press. These dis-

courses are affectionate and faithful tributes of respect to his memory as a man, a Christian, a scholar, and a minister of the Lord Jesus Christ.

REV. JAMES THOMPSON, D.D. was born in Halifax, Mass., in 1781. In 1799 he graduated at Brown University, in Providence, R. I. He was ordained pastor of the Congregational Church in Barre, Mass., January 11, 1804. In January of this year there was celebrated the fiftieth anniversary of his ordination, amid most gratifying evidences of affection and respect. On the 14th day of May last, he gently and quietly closed his long and honored career. A sermon was preached at his funeral by Rev. Edward E. Hale of Worcester.

H. J. HUIDEKOPER, Esq., of Meadville, Pa., was born, April 3, 1776, in the Netherlands. He came to this country in 1796. In 1804 he made a home in Meadville, where he resided till his death. Educated a Calvinist, and a member of the Dutch Reformed Church, inquiry led him to depart from the creeds of his youth, and he embraced Unitarian views before reading any other Unitarian book than the Bible. A clear mind and an earnest spirit were devoted to the dissemination of what he regarded as the truth, to which cause, also, was added, in later years, a liberal share of the wealth which had rewarded his enterprise and sagacity. In 1835 a Unitarian church was erected in Meadville, and not long after this he became deeply interested in the establishment of a Theological School in that place. He was its founder and munificent patron, and he lived to rejoice in its prosperity and success. He died May 22, 1854, the centre of a wide circle of friends who honored and loved him, and the patriarch of the region in which he had so long lived.

NOTICES OF BOOKS.

De Quincey's Theological Essays. Boston: Ticknor, Reed, & Fields. 2 vols. 12mo.

MANY readers will be grateful to the publishers for this first collected edition of the Theological Essays of a vigorous writer and independent thinker. If we want to see nothing but repetitions of truisms, we should not look into these books. There is a still larger class who will be thankful to have their minds quickened by new views and fresh thoughts. The thirteen essays included in the two volumes are of unequal value; we have read those "On Christianity as an Organ of Political Movement," "On Protestantism," and "On Hume's Argument against Miracles," with most pleasure. We commend to the reader also the paper on "Judas Iscariot," which serves the highest purpose of all such essays, by dissolving the spell of familiar interpretations, and provoking the mind to think for itself.

The Church: in a Series of Discourses. By Rev. SYLVESTER JUDD, Pastor of Christ Church, Augusta, Me. Boston: Crosby, Nichols, & Co. 12mo. pp. 274.

THESE sermons were prepared in the ordinary course of Mr. Judd's ministry, and, without any thought of their publication, were left among the other manuscripts of which he was possessed at the time of his death. They were selected for the press by a parishioner and brother-in-law, who has a deep interest in the general views they set forth. Those views are substantially the same as were stated in the sermon called "The Birthright Church"; and persons favoring the positions there taken will find them presented here in various forms of illustration, and in a style which, if occasionally very free for pulpit address, is also marked at times by singular beauty and power.

The Catacombs of Rome, as illustrating the Church of the First Three Centuries. By RT. REV. WM. INGRAHAM KIP, D. D.,
Missionary Bishop of California. New York: Redfield. 1 vol.
12mo. With Map and Designs.

EVERY well-informed person has heard of the subterranean passages beneath the city of Rome, which were excavated before the Christian era, were named by some of the old classic writers, and, running in all directions more than twenty miles in extent, were a place of refuge to the early Christians in the times when persecution drove them to "dens and caves of the earth." They occupied them more or less for many years. The convulsions which have visited Rome itself have spared the remains in these dark and gloomy retreats. These remains are chiefly monumental inscriptions, which are seen to this day, the witnesses of the reality and power of primitive faith and piety. The peculiar and sacred interest that belongs to them is felt at once. Dr. Kip's book, though a cheap compilation, yet gives a very accurate idea of the extent and character of the Catacombs, and of their inscriptions. We are grateful for having our recollections of a visit to them so pleasingly revived; and we commend the book as instructive and suggestive to Sunday-school teachers and to the general reader. To most persons it will give information that can hardly be obtained in any other quarter, and it will open many new and interesting trains of reflection.

The Bud, the Flower, and the Fruit; or the Effects of Education.
By a Lady of Boston. Boston: James Munroe & Co. 18mo.

THIS little story gives us three glimpses of the childhood, girlhood, and womanhood of three females whose different characters were moulded by the influences with which they were surrounded. If it be objected that the moral is as "plain as preaching," yet the story is told with vivacity and interest, and it can hardly fail both to please and instruct. We hope it will be placed in all our Sunday-school libraries.

Service-Book for Worship in the Congregation and the Home.
Taken principally from the Old and New Testaments. Arranged
for the Use of the Unitarian Church in Charleston, S. C. Charleston:
Samuel G. Courtenay. 1854.

THE initials of the senior and junior pastors of the Unitarian Church in Charleston, affixed to the Preface, will be to all our readers a sufficient assurance of the good judgment and good taste of this compilation. The basis of the work is the "Book of Worship" prepared for the "Church of the Disciples" in Boston; and following the order of service are Family Prayers for each day of the week, taken mostly from the "King's Chapel Liturgy." Both in the Morning and Evening Worship of the church a place is assigned to "extempore prayer," the compilers very justly holding that "every pious and gifted minister of religion is himself a living liturgy." The work is intended to combine the advantages of free and prescribed prayer. This we think is the true plan. On the whole, we like this Service-Book much better than any other we have seen. In the simplicity of its arrangement, the clearness of its order, the Apostolic sanctity of its phraseology, we find great merits. The brief but comprehensive summary of the Unitarian faith at the close of the Preface is entirely to our mind. We should like to have it repeated by minister and people in the order of the service.

The Christian Doctrine of Prayer. An Essay. By JAMES FREEMAN CLARKE. Boston: Published by the Executive Committee of the American Unitarian Association.

THIS is the book which we announced in a previous number of the Journal as in the course of preparation. We are glad to see that our judgment of its great merits has been confirmed by the comments of the press. The editor of the Monthly Miscellany, in the May number of that work, expresses himself as follows:— "It must have a large circulation, and cannot fail to carry much light wherever it goes. We take unqualified satisfaction in the appearance of this clear, comprehensive, and evangelic exposition of the central religious act. Here is set forth no poor illusory

theory of self-excitation, such as even Hume's insight saw through and pronounced fallacious, but a wholesome, just, inspiring, and quickening doctrine of a veritable *asking* and *receiving*. The book is timely, and tends to correct some of the most mischievous errors of our age."

It may be remembered that the editor who penned the above sentences was the only person who expressed concern as to the character of the books which the American Unitarian Association may publish. We are glad that the first book they publish after his speech was delivered calls forth such strong praise from him as the above.

Our readers may like to see what is said of Mr. Clarke's book by writers in other denominations. We take the following from the *Congregationalist* of May 12:—

"We know of no treatise which is so complete in its discussion of the great subject of Prayer as this. It does not quite come up to the views and wants of Orthodox minds; but its defects, from our stand-point, are rather those of omission than commission. Almost all of it may be read with great satisfaction and edification, and we have felt spiritually quickened by its perusal. We rejoice that the American Unitarian Association are putting out a treatise adapted to do so much good and so little hurt as this. We see not how any man can read it, and try to be influenced by it, without being made better. Our respect for its author is increased by it, and we feel as if we could extend toward him, in most of it, the cordial right-hand of our fellowship."

We have been kindly favored with an extract from a sermon preached by a pastor of one of the Cambridge churches, who, several Sundays ago, in a discourse on Prayer, alluded to Mr. Clarke's book in the following words:—

"And more thankful am I than for a hundred new expositions of our controversial opinions, that our Association has just issued an earnest Treatise on Prayer, not merely maintaining this quickening view, but quickened itself by it,—not setting forth the answer of the fervent petition as a book-theory, but carrying it into the practice of daily life,—showing most impressively how continual communion with the Father-spirit is the noblest privi-

lege of our spirits; and what a perfect sympathy with Jesus, what a glorious impulse to duty, this reliance on God's help would give! Would that I could see this life-giving little volume in all your hands."

We will only add, as an illustration of the operation of the Book Fund, that this Essay by Mr. Clarke is sold at a trifle more than bare cost; at retail for thirty cents, at wholesale for twenty-five cents. It is got up in good style, and we hope we may be favored with large sales.

Worcester's Bible News. Published by the American Unitarian Association. 1854.

THIS new edition of an early and most successful Unitarian work has lately been published by the Association, who have purchased the stereotype plates. Perhaps there is no better book to put into the hands of those who begin to question the soundness of the Calvinistic theology. We ask the aid of our friends in effecting its wide circulation.

The Gospel Narratives: their Origin, Peculiarities, and Transmission. By HENRY A. MILES. Eighth Thousand. Published by the American Unitarian Association.

Discourses on the Unity of God, and other Subjects. By WM. G. ELIOT. Ninth Thousand. Published by the American Unitarian Association.

ANY number of copies of these books can be furnished, as they are both stereotyped, and the plates are the property of the Association.

Thoughts Selected from the Writings of CHANNING. Fourth Thousand. Published by the American Unitarian Association.

THE plates of this little work have also been purchased by the Association. We know of one person who has circulated fifteen hundred copies of this selection. It is an appropriate present from a Sunday-school teacher to the members of his class, or

from a pastor to a new-married pair. Many are the cases where it has led to the purchase of the entire works of the author from whose writings it is compiled.

Discourses, by ABIEL ABBOT LIVERMORE, Cincinnati, Ohio.
Boston : Crosby, Nichols, & Co. New York : Charles S.
Francis & Co. 1854.

WE have here another valuable contribution to our religious literature, and praise enough it is to say that these Discourses are worthy to take a place by the side of other volumes of sermons furnished by the Unitarian pulpit. In their healthy good-sense, their clear transparency of style, and their marks of careful preparation, they are eminently characteristic of their author. Every reader will find it to be good to commune with a mind of wide culture, of broad sympathies, and penetrated with a solemn and profound conviction of the high moral purpose of the religion of Jesus Christ. We have read the series of twenty-four Discourses with interest, for we found them throughout the utterances of a living, earnest mind, not, what sermons are so apt to be, traditional repetitions, or perfunctory exhortations. A calm and sustained strength runs through them, guided by a good taste, which perhaps occasionally may slip into illustrations and expressions somewhat *infra dignitatem*, and presenting thoughts in fresh and attractive lights.

We quote two illustrations of the interesting light in which the author places his thoughts, taking the cases which fall under our eye as we accidentally open the book. In a sermon on "The Manner of Revelation," in which he speaks of it as a prolonged process of education, begun with one man, and prosecuted with his descendants from one nation to all nations, and from a narrow province of Asia over the whole globe, Mr. Livermore says : —

"There is a grandeur and beauty in this succession of periods in Revelation, wholly inconsistent with the notion of human invention and fraud. If one man had begun such a system, would other men have been found to carry it out through long periods of centuries and thousands of years? The deception is on too

gigantic a scale for puny man either to conceive or execute. He may falsify a date, an act, a single reign, and corrupt a nation by his misgovernment or his writings, but he cannot take the sceptre of the ages in his hand, and plan a fraud, which shall be commenced under Moses, prosecuted by kings and prophets, and consummated by Christ and his Apostles, and looking through a range of interminable ages for its entire fulfilment. For link is joined to link in one dependent and connected chain, and he must have been an arch-magician, scarcely less than omniscient, who could plan the whole, if it were based on error and fraud."—pp. 35, 36.

Again, in the same sermon, speaking of the effect of the institutions of Moses, however puerile they may seem to a Christian, as admirably adapted to raise up a low and barbarous people, and give a race of idolaters the knowledge and worship of the one true God, the author proceeds :—

"Not a thread too many, then, we may say, was there in that old tapestry of the Jewish tabernacle, not a lamb or dove offered for naught in those sacrifices of thousands of years; not a shekel was levied in vain for that gorgeous temple service, nor a splendor too dazzling encircled the High-priest and his attendants in their garb; for they are each and all an education to the Jews. And as such, however insignificant as single parts, they grow into greatness and dignity when combined together, and viewed as the polity of the Divine commonwealth; for while all the rest of men were worshipping stocks and stones, leeks and onions, snakes and crocodiles, and while polished Greece had her temples to the unknown God, and proud Rome deified her own sons, the Hebrew slaves from Egypt were rising up and paying homage to the Eternal King of kings."—p. 49.

The Elements of Character. By MARY G. CHANDLER. Boston : Crosby, Nichols, & Co. 1854.

THIS book is dedicated "To the Rev. E. H. Sears, my former pastor, under whose spiritual guidance and instruction my mind learned to dwell upon religious themes with pleasure, while my

heart found peace in believing." The work itself is a series of nine essays, on Character, the Human Trinity, Thought, Imagination, Affection, Life, Conversation, Manners, Companionship. A reflecting, discriminating spirit looks out upon us from these pages, with the eye of one who has penetrated through the shows of life, and rests with cheerful and holy reliance upon its substance. We detect here and there a decided leaning to the tenets of Swedenborg; but the fact will prevent no one from appreciating the wisdom and maturity of thought, and the many useful suggestions, with which the book abounds.

Protestantism in Paris: a Series of Discourses translated from the French of A. COQUEREL. Boston: Crosby, Nichols, & Co. 1854.

THESE six sermons revive a very distinct remembrance we have of hearing their eloquent author in his crowded chapel in Paris. He is known in that city as the leader of the Reformed Protestants, and in many points is in full sympathy with our Unitarian faith. He was a member of the Legislative Assembly before the *coup d'état* of the present Emperor, and was re-elected by the largest popular vote given for any member of that body. Many among us will be glad to see what kind of influence a man of his popularity and power is having upon the course of Christian truth. The longest sermon in this collection is against the doctrine of eternal punishment, of which he has been for years a well-known and decided opponent.

A Defence of the Eclipse of Faith, by its Author; being a Rejoinder to Professor Newman's Reply. Also the Reply to the Eclipse of Faith, by FRANCIS WM. NEWMAN; together with his Chapter on the Moral Perfection of Jesus. Boston: Crosby, Nichols, & Co. 1854. 1 vol. 12mo. pp. 75, 208.

READERS who are interested in the controversy respecting the supernatural claims and character of Jesus Christ, will find here the latest words uttered on both sides of the question. As the

assault and the defence are placed together in the same volume, they can turn at once from objection to reply, and can measure the candor and ability of both writers all the better when they both stand confronted before them. We have no doubt to which side every fair mind will assign the victory; and even in cases where the love of novel speculations, the arrogance of self-sufficiency, and the audacity of startling theories, have for a while bewildered and misled, we can calmly await the return to a healthier and holier tone of mind. This we say of those who are already interested in the controversy alluded to. For those who have not entered into such inquiries, we doubt whether this is a good book. We think there was need of the apology for republishing and widely circulating such a chapter as that on the "Moral Perfection of Jesus." The acute and triumphant reply is as good as can be made; but such speculations induce a critical and captious distemper, which can be cured, to use the words of Dr. Arnold to the poet Keble, "not by the physic of controversy, but by the diet of holy living."

Grains of Gold, or Select Thoughts on Sacred Themes. Boston :
Published by the American Unitarian Association. 1854.
32mo. pp. 200. Price 25 cents.

THIS little book consists of brief sentences taken from the published sermons of Rev. Cyrus A. Bartol, junior pastor of the West Church, Boston. No one can have read those sermons without admiring the poetical beauty of their illustrations, and the richness of wisdom and spiritual insight of many of their paragraphs. Some of these gems are here brought together, and the exterior of the book is as attractive as its contents are varied and rich. It makes a beautiful present to a friend, and we hope it may have a wide circulation.

THE American Unitarian Association have lately prepared eight volumes, to which we wish to invite attention. They are made up of a selection of the Tracts of the Association, those relating to the same subject being bound together. There is a

volume on the "Unitarian Faith," on the "Trinity," on the "Atonement," on the "Saviour," and volumes entitled "A Good Life," "Fresh Thoughts on Old Themes," "Aids in Reading the Scriptures," and "Christian Biography." The best Tracts of the Association have been selected and arranged under these heads, and they are bound up in a handsome style. They may be had in any number, and will be sold at the low price of twenty-five cents per volume.

RECORD OF EVENTS AND GENERAL INTELLIGENCE.

MARCH 15.—A new Unitarian church, erected in Townsend, Mass., was this day dedicated to the worship of one God, the Father, through his Son Jesus Christ. The dedication sermon was preached by Rev. Arthur B. Fuller, of Boston.

MARCH 29.—Rev. Artemas Bowers Muzzey, lately pastor of the Lee Street Church in Cambridge, was this day installed over the Unitarian Society in Concord, N. H. The installation sermon was preached by Rev. Mr. Huntington, of Boston.

APRIL 2.—The new Unitarian church in Charleston, S. C. was dedicated to the worship of Almighty God the Father, through our Lord Jesus Christ. Sermons were preached by the senior pastor, Rev. Dr. Gilman, and his assistant, Rev. C. M. Taggart.

MAY 7.—Rev. Samuel Longfellow, pastor of the Second Unitarian Church in Brooklyn, N. Y., baptized twenty children in his church. We take pleasure in recording such an intimation of a reviving interest in the ordinances of the Gospel.

MAY 10.—Rev. C. A. Bartol, junior pastor of the West Church, Boston, sailed for Europe, with his family, intending to

be absent for six months, during which his people kindly released him from his labors.

MAY 11. — The Western Conference of Unitarian Churches assembled at Louisville, Kentucky; and Mr. F. A. Tenney of Milwaukee, Wis., and A. S. Ryder of Cannelton, Ind., were ordained to the Gospel ministry.

MAY 21. — Rev. Thomas Dawes was installed pastor of the Hawes Place Unitarian Church in South Boston. Sermon by Rev. Dr. Peabody, of Boston.

ANNIVERSARY MEETINGS. — The week of the last Wednesday in May was marked, as usual, by the anniversary celebration of many religious and charitable associations. Full accounts of them have appeared in many papers, and need not be repeated here. The weather was uncommonly propitious, the attendance was large, a spirit of union and fraternal love seemed to prevail, and but for one event, which painfully oppressed all minds, the meetings this year would have been, we think, unusually fruitful of good results. We shall barely allude to a few meetings, which have the most interest to our denomination.

The morning prayer and conference meetings were attended by large and highly gratified congregations, and a friend, who has lately come among us from a distant State, and another denomination, expressed great pleasure at their freshness and fervor of utterance. — On another page of this Journal will be found a full report of the proceedings of the Business and Public Meetings of the American Unitarian Association. All the officers were re-elected, and expressions of continued interest and confidence in its operations justify the hope that its usefulness may be widely extended. — The Collation was given in Faneuil Hall, Hon. Judge Rogers presiding. There was no diminution of interest and enjoyment in this festival, and we are glad that our friends of other denominations have followed our example. For a period now of about twenty years have the Unitarians assembled at this "feast of love"; and this year the Orthodox Congregationalists, the

Universalists, and the Methodists met at a like festival, which we hope will long be enjoyed by them. — The Massachusetts Bible Society elected Hon. Richard Fletcher its President, in place of Hon. Simon Greenleaf, deceased, and reappointed all its other officers to the places of honor and service which they before held. Interesting addresses were made by Rev. Mr. March of Nashua, N. H., Rev. Rufus Ellis of Boston, and His Excellency Governor Washburn. — The Ministerial Conference met in Bedford Street, and was addressed by Rev. James Freeman Clarke, and by Rev. Barzillai Frost. We hope these able discourses may be published. The discussions of the Conference, usually the great attraction of the week, were this year lost, chiefly from the great excitement in Boston to which we have already alluded. — The Sunday School Society held a business meeting for the interchange of opinions in regard to a contemplated change of its organization. It is proposed to remodel the Society, and to secure, if possible, the services of an agent, who shall devote the whole of his time to the advancement of its interests. The importance of this movement seemed to be generally felt, and a committee was chosen to prepare plans to be submitted to another meeting. — At the annual meeting of the Society for Propagating the Gospel among the Indians and others, — one of our oldest and most efficient missionary organizations, — a report was made of the doings of the Select Committee during the last six months, and the old Board of Officers was re-elected. Hon. Chief Justice Shaw is its President. — The holy ordinance of the Lord's Supper was administered on Thursday evening in the Federal Street Church. Sermon by Rev. John Parkman, of Staten Island, N. Y. The Rev. Mr. Bond, of Dover, N. H., officiated at the table. — The sermon before the Convention of Congregational Ministers was preached by Rev. Dr. Hitchcock, President of Amherst College. By the decease last year of Rev. Dr. Young, it became necessary to elect two preachers, and the choice fell upon the Rev. Dr. Lothrop of Boston as First Preacher, and the Rev. Dr. Sweetser of Worcester as Second Preacher. — Tea was served on Wednesday and Thursday evenings, in the vestry of the Freeman Place Chapel, and these free and cordial meetings were to the clergy among the most agreeable incidents of the week.

PRINCE ALBERT ON MINISTERS' SALARIES. — It may be known to most of our readers, that every year there occurs in London what is called the "Festival of the Sons of the Clergy." It is the anniversary of a charitable institution, established in 1655, for the same purpose which we seek to accomplish in Massachusetts by the Convention of Congregational Ministers. The occasion brings together a large number of persons distinguished both in church and state, and a visitor in London in the month of May will regard it, as we regarded it a few years ago, as a celebration of great interest. This year it took place on Tuesday, May 9, and from five to six thousand persons were in attendance. A full service was performed by three hundred voices under the great dome of St. Paul's. The Archbishop of Canterbury preached a sermon from the words, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." The collection amounted to \$3,400, the entire receipts for the year being about \$60,000. This sum was divided among twelve hundred persons, of whom seven hundred are widows and aged single daughters of deceased clergymen. In the evening a dinner was given, according to custom, in the hall of the Merchant-Tailors' Company. Four hundred noblemen, prelates, divines, and clergymen sat down. The Lord Mayor presided, and Prince Albert honored the company by his presence. In the course of the evening the Prince made an excellent speech, in which, after alluding to the change at the Reformation, which allowed the clergy to be united to the people by every sympathy, national, personal, and domestic, and after bearing witness to the high examples they gave of domestic virtue, he proceeded as follows: — "While we must gratefully acknowledge that, as a body, they have worthily fulfilled this purpose, we must bear in mind that we deny them an equal participation in one of the actuating motives of life, — the one which among the children of this generation exercises, perhaps of necessity, the strongest influence, — I mean the desire for the acquisition and accumulation of the goods of this world. Gentlemen, the appellation of a 'money-getting parson' is not only a reproach, but a condemnation, for a clergyman, depriving him at once of all influence over his congregation. Yet this man,

who has to shun all opportunities for acquiring wealth, open to most of us, and who has himself only an often scanty life-income allotted to him for his services, has a wife and children like ourselves, and we wish him to have the same solicitude for their welfare which we feel for our own. Are we not bound, then, to do what we can to relieve his mind from anxiety, and to preserve his children from destitution when it shall have pleased the Almighty to remove him from the scene of his labors? You have given an answer by your presence here to-day; and although this institution can do materially but little, morally it gives a public recognition of the claims which the sons of the clergy have upon the sympathy and liberality of the community at large, and, as such, is of the greatest value. May it continue for further hundreds of years as a bond of union between clergy and laity, and on each recurring century may it find the nation ever advancing in prosperity, civilization, and piety."

ENGAGEMENTS.

ON Sunday, March 5th, the Secretary preached in Dorchester, to the society over which Rev. Nathaniel Hall is settled. In the afternoon he presented a statement of the objects and plans of the Association. No contribution was taken up, as subscriptions were being made to the Book Fund.

ON Sunday, March 12th, the Secretary preached to the society in Dorchester of which Rev. Richard Pike is pastor. The same course was pursued here as is named above.

ON Sunday, March 19th, the Secretary preached in Providence, R. I., — in the morning to Rev. Dr. Hall's society, in the afternoon to Rev. Dr. Hedge's society. The measures of the Association with reference to the distribution of our religious literature were described in both discourses, and in the week following collections were undertaken by Mr. Forman. Many of our readers

have already been apprised of the generous contribution to our Book Fund made by our friends in Providence. The sum of three thousand dollars was raised.

On Sunday, April 2d, the Secretary preached to Rev. Mr. Alger's society in Marlborough. At the close of the afternoon service the congregation remained to listen to remarks from the pastor and the Secretary, and a committee of three was appointed to obtain subscribers to the Quarterly Journal. It is several years since any aid has been received from the well-sustained society in this place, which we hope will hereafter be a regular and unfailing contributor to our objects.

On Sunday, April 9th, the Secretary preached in Salem,—in the morning to Rev. Mr. Frothingham's society, in the afternoon to Rev. Mr. Briggs's society. In both places he presented a statement of the object and plan of the Book Fund, together with the reasons that plead for increased activity in the circulation of our religious literature. It was subsequently thought advisable that the Missionary of the Association should personally solicit subscriptions to this object. Accordingly, Mr. Forman has been employed in calling upon the families of the Unitarian societies in that city.

On Sunday, April 16th, the Secretary preached in Milton, to the society of which Rev. John H. Morison is pastor. The collection of aid for our cause was left with the committee of the parish appointed for that purpose.

On Sunday, April 23d, the Secretary preached in Cambridgeport, to Rev. John F. W. Ware's society.

On Sunday, April 30th, the Secretary preached in the morning to Mr. Knapp's society in Brookline, and in the afternoon to Mr. Huntington's society in Boston.

On Sunday, May 7th, the Secretary preached in Worcester,—in the morning to Rev. Dr. Hill's society, in the afternoon to Rev. Mr. Hale's society.

In the five last-mentioned societies the service of obtaining subscriptions to the Book Fund was left in the hands of the member, in each society, of the General Committee of Fifty, and in all of them, we believe, subscriptions are now being made.

On Sunday, May 14th, the Secretary preached in Concord, Mass., to the society of which Rev. Mr. Frost is pastor. Here, also, the Book Fund movement was left in the hands of the committee appointed for that object. But the parish in Concord has unfailingly, in the middle of May, adopted measures to raise a subscription for the general purposes of the Association; and though in some cases the annual subscription has been merged in the Book-Fund cause, yet our friends in Concord preferred to keep them distinct, without any interruption of their general plans. Accordingly, the congregation were invited to remain after the morning service. After a few remarks from the Secretary, explanatory of the wishes and measures of the Association, on motion of Hon. Samuel Hoar a committee of nine ladies, one from each considerable part of the town, was appointed to collect subscriptions to the Auxiliary Association. This is the course which has been adopted in previous years, and it has been attended with encouraging success. It is named here in the belief that perhaps other parishes may find it well to follow the same method. In one point, at least, we wish all our parishes would imitate the example of Concord, — we refer to the unfailing regularity of its contributions.

On Sunday, May 21st, the Secretary preached in Brighton, Mass., to the society of Rev. Mr. Whitney. This is another parish that never forgets our Association, but uniformly contributes its aid on this Sunday of the year. The fact is well known in the society, which always expects the contribution at this time. This regularity is of great service to the parish, for aid is much more cheerfully bestowed to an established charity which is remembered at its appointed season; to the Association the difference between uniform regularity and a mere occasional contribution amounts in the aggregate to two thousand dollars in favor of the former. In Brighton it was thought best to unite the two objects of the Book Fund and the general objects of the Association, and arrangements had been made by the pastor for a contribution at the close of the morning service. Its amount will be found acknowledged in the proper place in this Journal.

The Annual Report, on a preceding page, alludes to the importance of *systematic charity*, and suggests that the remedy for the present irregularity and loss may be found, if each parish will fix the time of the year at which it will annually take up its contributions for the Association. Wherever the Secretary has preached, during the past year, he has expressed the hope that the day of his visit may be regarded annually as the time for collecting aid for our cause. Should our ministers coöperate with this plan, as thus far they have expressed a willingness to do, the result will be, that, in the course of a short time, all our parishes will have an *appointed day* of contribution. If our clergy acknowledge the importance of the introduction of a system like this, it is hoped that they will promptly give it their aid, and will take some pains to secure unfailing action on the day named for the contributions of their societies, which day we shall always publish in the Journal.

According to the above plan, the following-named Sundays, being the anniversary of the Secretary's visit, are the times for collections in behalf of the Association from the societies placed against the dates : —

July 30. Rev. Mr. Moors's Society in Deerfield.

August 27. Rev. Mr. Moore's Society in Duxbury.

September 10. Rev. Mr. Waite's Society in Fall River.

September 17. Rev. Mr. Putnam's Society in Petersham.

September 24. Rev. Mr. Nute's Society in Chicopee.

It will be understood, that, as the Secretary cannot visit all our societies oftener than once in two or three years, the contribution is expected at the above times whether he is present or not.

September 17th, the Secretary expects to preach in Burlington, Vt.

ACKNOWLEDGMENTS.

DURING the months of March, April, and May, there have been received the following sums : —

From Auxiliary in Templeton, received January 9, and by oversight not acknowledged in the last Journal, . . .		\$ 69.00
March	2. From Mrs. Lydia Hutchins, Quarterly Journal, . . .	1.00
"	3. " J. F. Green, " " . . .	1.00
"	" " Henry Ware Mason, " " . . .	1.00
"	9. " sale of books at office, . . .	1.00
"	10. " " " " . . .	1.00
"	13. " contribution from Flemington, New Jersey, by Rev. Mr. Hill of Waltham, . . .	5.00
"	15. " Eliza Bartlett, Quarterly Journal, . . .	1.00
"	" " Charles Vaughan, " " . . .	1.00
"	" " Wm. Rogers, " " . . .	1.00
"	16. " Sterling, in addition, . . .	1.00
"	" " Auxiliary in Duxbury, . . .	27.00
"	17. " sale of books at office,62
"	" " Hugh Bellus, Quarterly Journal, . . .	1.00
"	" " the ladies of Rev. John H. Heywood's Society, Louisville, Ky., to make him a Life-member, . . .	30.00
"	18. " sale of books at office, . . .	2.67
"	" " Female Auxiliary, Marblehead, . . .	38.00
"	" " Chicopee " " . . .	13.00
"	" " Auxiliary in West Bridgewater, . . .	7.10
"	20. " sale of books at office, . . .	2.50
"	22. " Mrs. Hiram Brooks, Quarterly Journal, . . .	1.00
"	" " sale of books at office, . . .	1.80
"	23. " Mrs. Turner, Quarterly Journal, . . .	1.00
"	24. " sale of books at office, . . .	2.47
"	27. " " " " . . .	3.14
"	28. " two subscribers to Quarterly Journal, . . .	2.00
"	29. " four " " " . . .	4.00
"	30. " sale of books at office, . . .	2.20
April	4. From sale of books at office,82
"	5. " " " " . . .	4.67
"	6. " John Fleming, Quarterly Journal, . . .	1.00
"	7. " sale of books at office,25
"	" " James Maple, Quarterly Journal, . . .	1.00
"	" " Wm. Craig, " " . . .	1.00
"	" " sale of books from J. F. Potter, in Wisconsin, . . .	59.55
"	8. " sale of books at office, . . .	3.25
"	10. " " " " . . .	1.90
"	" " Ladies' Benevolent Society, Sterling, . . .	21.00
"	14. For postage paid at this office, . . .	2.43
"	" From Mrs. Durelle, Quarterly Journal, . . .	1.00
"	" " C. W. Clark, " " . . .	1.00

April	15.	From "A Friend," for "A Meadville Student" and for Widow,	\$ 50.00
"	17.	" sale of books at office,	9.67
"	"	" B. Burbank, Quarterly Journal,	1.00
"	18.	" subscribers to Quar. Jour. in Augusta, Me.	6.00
"	19.	" " " in Deerfield, Mass.	3.00
"	27.	" sale of books at office,	14.75
"	"	" Charles P. Hartshorn, Quarterly Journal,	1.00
May	1.	For one dozen Gospel Narratives,	3.00
"	3.	From sale of books at office,	2.50
"	4.	" " " " "	5.00
"	5.	" two subscribers to Quarterly Journal,	2.00
"	7.	" sale of books at office,	13.00
"	9.	" " " " "	.35
"	"	" Arthur Mitchell,	2.00
"	11.	" one subscriber to Quarterly Journal,	1.00
"	13.	" " " " "	1.00
"	"	" sale of books at office,	10.88
"	16.	" Ladies' Benevolent Society in the Third Religious Society in Dorchester, Mass.,	30.00
"	17.	" sale of books at office,	5.00
"	"	" Auxiliary in New Brunswick, N. J.	20.00
"	18.	" " in Milton, Mass.,	25.00
"	20.	" Robert G. Taft, Quarterly Journal,	1.00
"	"	" George M. Dunn, " "	1.00
"	22.	" Mrs. C. Winter, " " "	1.00
"	23.	" Auxiliary in Leicester, Mass.,	10.00
"	"	" Rev. Mr. Burr, for Quarterly Journal,	1.00
"	25.	" sale of books at office,	13.74
"	"	" B. F. Seaver, New York, Quarterly Jour.,	1.00
"	"	" Mrs. Halstead, " " " "	1.00
"	"	" First Church in Brighton, of which \$30 is from Jonathan Whitney, Esq., to make himself a Life-member,	140.00
"	27.	" Auxiliary in Beverly, Mass.,	75.00
"	"	" sale of six sets Channing's Works,	9.00
"	29.	" Auxiliary in Hingham,	35.00
"	"	" Rev. J. G. Forman, which he received at various times from North Cambridge,	31.00
"	"	" New North Society in Boston,	18.75
"	"	" Dr. Hall's Society, Providence, for Quarterly Journal,	39.00
"	"	" Dr. Hedge's Society, Providence, for Quarterly Journal,	22.00
"	30.	" Rev. Geo. E. Ellis's Soc'y, Charlestown,	133.00
"	"	" Friends in Needham,	7.00
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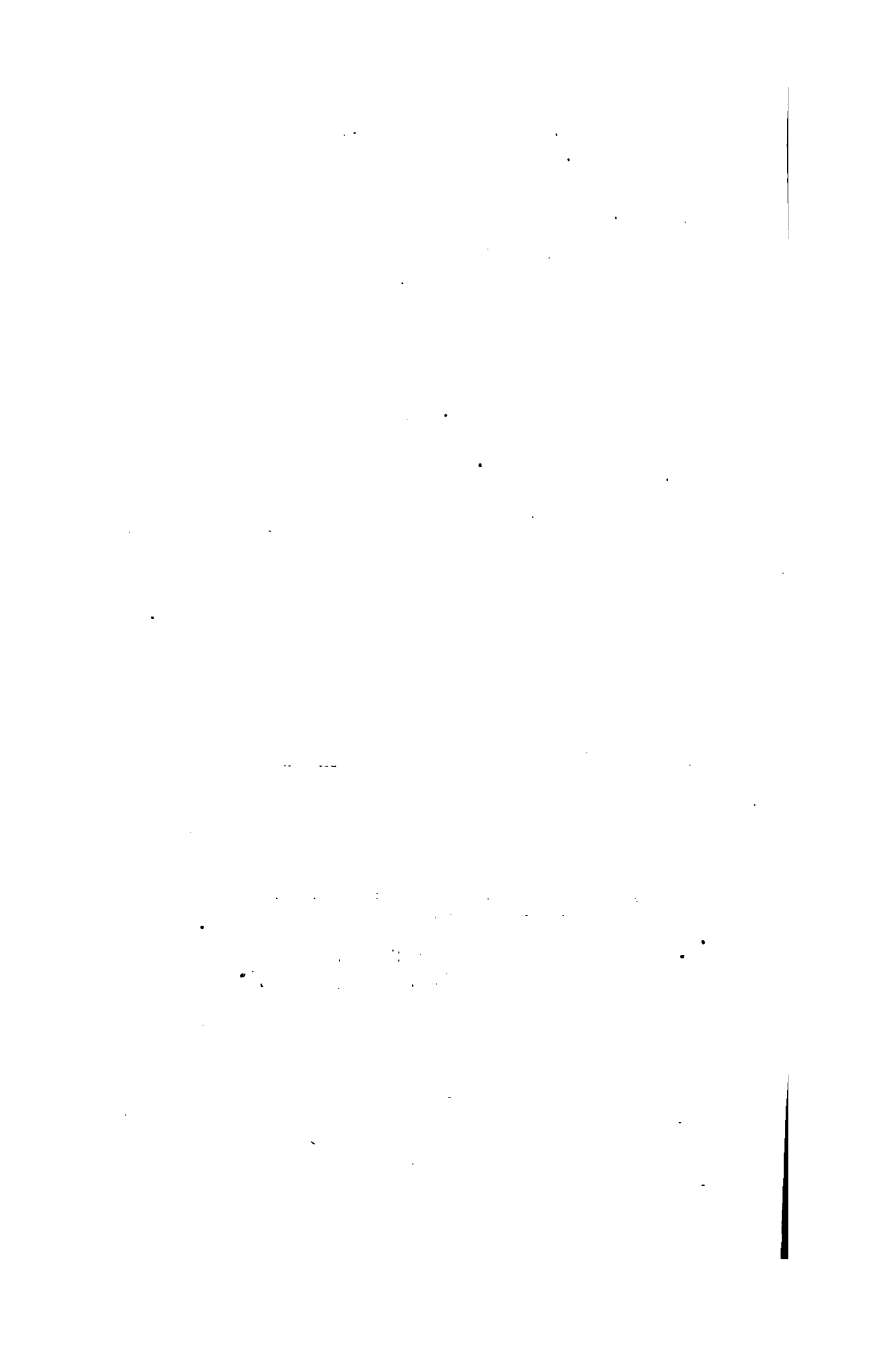
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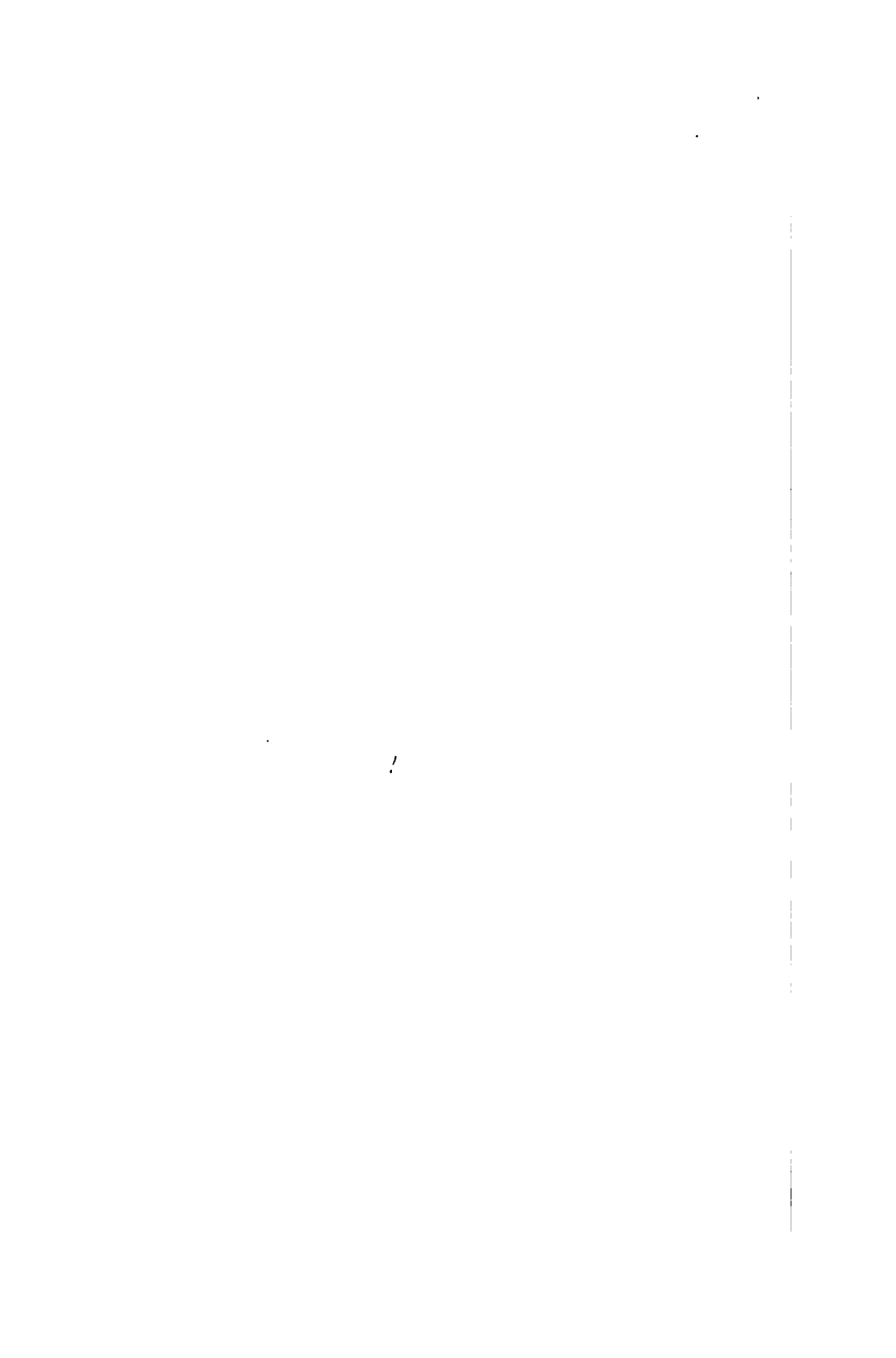
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